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The Outlook of Missions

Volume XIV

Number 5

May, 1922



MEMBERS OF THE BOARD OF FOREIGN MISSIONS IN 1878

IN THE brief address of Dr. James I. Good, in Grace Church, Philadelphia, at the Twentieth Anniversary of Secretary Bartholomew, reference was made to the fact that Dr. David Van Horne, (at that time pastor of the First Church, this city) was President of the Board in 1878. It is most appropriate that the cut of the members at that time should appear in connection with the splendid article of Dr. Van Horne beginning on page 195.



Members of Board of Foreign Missions in 1878

- | | | | |
|-------------------------------|----------------------------|---------------------------|---------------------------|
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The Outlook of Missions

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The Quiet Hour



Ye shall receive power, after that the Holy Ghost is come upon you.

—Acts 1:8.

The men who are lifting the world upward and onward are those who encourage more than criticise.

—ELIZABETH HARRISON.

Thus man is shaped to lift his arms on high
And tends to adoration as to breathe.

—GORDON BOTTOMLEY.

The dream has had its great influence in the building up of the mind. Our ideas, especially our religious ones, would have been quite another history had man been dreamless.

—JAMES HARVEY ROBINSON.

Follow the path of right no matter where it leads, no matter what it costs. Follow the vision that faith gives you, and it will finally lead you to values of an enduring kind that the world cannot take away.

—HARRIS E. KIRK.

Those persons and things, then, that inspire us to do our best, that make us live at our best, when we are in their presence, that call forth from us our latent and unsuspected personality, that nourish and support that personality—those are our friends.

—RANDOLPH S. BOURNE.

“Uplifted be the gates of brass,
And the bars of iron yield,
To let the King of Glory pass,
And the cross to win the field.”

The final faith of the scholars of the Lord Christ is not what they hold, but what holds them to life and duty, to service and sacrifice and entire consecration of life, in view of the world's great need and of the coming again of Him who is our King and Lord because He is first our Redeemer and our Teacher.

—J. STUART HOLDEN.

“Differences of opinion there will inevitably be, but Christian fellowship and unity are based on a common life, not on head knowledge.”

“I know not by what methods rare,
But this I know, God answers prayer;
I know that He has given His word,
Which tells me prayer is always heard,
And will be answered soon or late,
And so I pray and calmly wait.”

Cultivate the spirit of moral interpretation if you would be wise and restful; then the rainbow will keep away the flood, the fowls of the air will save you from anxiety, and the lilies of the field will give you an assurance of tender care.

—JOSEPH PARKER.

One is not filled once for all, but needs new filling for each new emergency of Christian service. We need to spend time in prayer each day in order that we may be continually Spirit-filled.

—R. A. TORREY.

If to thyself thou art not ever true,
How shall the eyes of God come piercing
through
This masked world?

—FANNIE STEARNS DAVIS.

The cup of cold water does not require to be translated for a foreigner to understand it.

—OLIVER WENDELL HOLMES.

If a man begins to pray for foreign missions, he will find it takes spiritual power and energy, if his prayer is to be real.

—W. H. GRIFFITH THOMAS.

THE PRAYER

ENLARGE our souls with a divine charity, that we may hope all things, endure all things, and become messengers of Thy healing mercy to the grievances and infirmities of men. In all things attune our hearts to the holiness and harmony of Thy kingdom. And hasten the time when Thy kingdom shall come and Thy will be done on earth as it is in heaven. Amen.

—JAMES MARTINEAU.

THE OUTLOOK OF MISSIONS

VOLUME XIV

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NUMBER 5

Christ Our Comfort, the Missionary Watchword of the Reformed Church

By REV. DAVID VANHORNE, D.D.

A BROAD presentation of modern missionary effort would include a description of the extensive and fruitful work in our sister denominations of the great Presbyterian family. The brief time at our disposal, however, limits our present thought to some historic aspects of the two denominations in this country bearing the name of the Reformed Church. They are known as the Reformed Church in America and the Reformed Church in the United States; they are often challenged to explain their origin and relationship. Their joint membership of nearly half a million souls entitles them to respectful recognition on the part of the larger denominations, and the public at large. But, owing to the fact that theirs was not originally the English tongue, but they were prevalently French, Dutch, German or Swiss, they did not excel in pioneer work on our continent. Their forbears were known as Huguenots, Hollanders, German or Swiss settlers in the native forests, and when gradually the English tongue became the accepted language of the country, their religious standards needed translation. This may serve to explain the fact of their retarded growth in the pioneer periods of American history.

The word "reform," from the Latin, signifies to form or shape anew, or again. It has been in use, religiously, since the reformation in Europe of the sixteenth century. Later on the strict followers of Luther were called by his name, so that there arose in Europe a custom of speak-

ing of all Protestants as either Reformed or Lutheran, according to the emphasis employed in different districts; but both sides were aiming at a re-formation, agreeably to the simpler practices of Christianity, in accordance with the doctrine, and cultus of Christ and the Apostles. The two, above mentioned denominations, desiring to retain the views of their ancestors, continue the use of the general term, Reformed Church.

Their keynote, or watchword, which stands in their common confession, the Heidelberg Catechism, is the term "comfort."

The term used in the German is "*Trost*," in Dutch "*Troost*." As a verb it means to console or to encourage; to give moral strength, or to relieve from pain, annoyance or suffering, sorrow or distress. As a noun it signifies satisfaction; relief from sorrow or distress. In this we realize that all the early reformers were sufferers, and the first answer of the catechism says that this suffering was of body and soul.

About the year 1568, William, Prince of Orange, with Frederick III, of the Lower Palatinate, and others, openly espoused the cause of the Netherland people who were undergoing bitter persecution by Philip II, of Spain; they undertook the work of relief and comfort. Orange immediately became an object of attack. Assassins were set upon his trail. He fled from his princely homes in Brussels and Antwerp, and lived in humble circumstances at the ditch, (Delft) among

those who were known as the "Beggars of the Sea." In order to secure comfort for the oppressed, defensive war was necessary. William fought on, pursued by hired assassins until in 1584 he, like thousands of his poor people who had preceded him, was cruelly and treacherously slain. As his aim had been to relieve and comfort his persecuted people, his example became noted. Hence the prominence of the word in the future annals of the Church.

Undoubtedly the earliest date of distinctive and potent agitation against papal despotism, on the part of the Reformed, was made by Zwingli, in Switzerland, in 1516, when he urged the shrine worshippers at Einsiedeln to return to their homes, saying, that they could find Christ and forgiveness there, and adding: "Christ alone saves, and he saves everywhere." On the battlefield, at Cappel, he sealed his testimony with his life's blood on October 12th, 1531, exclaiming: "What is this? They can kill the body, but they cannot kill the soul." His great consecration and courage became the foundation of the comfort-watchword of the Reformed, in after-time. Later on, in the year 1529, the Emperor Charles V, called a diet at Speyer, in the Palatinate to enforce his decree restricting freedom of religious worship. It was proposed that every preacher who did not recognize the real "presence," in the Sacrament should be excluded from the pulpit. This was followed by a threatened interdict, and a decree for the removal of the privileges of the so-called free cities. Against this, the evangelical minority entered a formal protest, claiming as their right the sacred duty to preach the Word of God and the message of salvation, that all who heard it might join the community of believers.

This was signed by five princes, or electors, and the representatives of fourteen free cities. This was a protest against the violence done to the Gospel by the worldly power. Thus originated the term Protestantism. Its purpose was to secure relief, or comfort, from an unjust suppression of the God-given rights of a free conscience in matters of faith and religious worship. This word is

now accepted as a statement of the position occupied by all advocates of freedom from papal sovereignty, in our modern Christian civilization. Its beginnings can be traced on the pages of church history. John Wyckliffe continued his complaints against the priestly tyranny of his time to the date of his death in 1384. Lefever and Erasmus severely criticised the same injustice at their period. Luther openly challenged the papal authority of his day; but it was left for the Speyer reformers to coin this historic title of enlightened tolerance in use at the present time.

But the term might have been a mere declaration, valuable to be sure, as was our Declaration of Independence in 1776, and it might have rested there. But this claim of ours to the right of life, liberty and the pursuit of happiness, had to be secured by defensive warfare which soon followed. So with the Protestant declaration, it had to be won in the Netherlands by eighty years of bloody war; and a renewal of the conflict came on when Frederick III published the Heidelberg Catechism in the Lower Palatinate, in the year 1563. In 1566 Frederick was summoned before the Emperor, and the Imperial diet at Augsburg, to answer for the offense of publishing his catechism as an open statement of evangelical belief; he made a noble defense, as Luther had done at Worms, in 1521. Frederick's enemies went so far as to threaten him with war and deposition; but at the diet he met them with such courage and straightforwardness, that his case was dropped. But after his death his son, Louis, reversed the situation at Heidelberg, and Ursinus and Olevianus, the authors of the catechism, and many of the Reformed people with them, were banished from the place. But the "comfort" they had commended remained with them. When Olevianus was on his deathbed he was asked if he still drew his comfort from the Saviour, answered "certissimus" *i. e.* most certainly. Another persecution of Protestants in the Palatinate came with the armed invasion of Louis XIV, of France, about the year 1689. Apparently led by the same motives and ambitions which inspired the Spanish soldiery under Philip II, when they overran

the Netherlands so long before, the troops of France now invaded this adjacent territory, ruthlessly destroying the life and possessions of its inhabitants. The vindictiveness of the invasion was probably intensified by the fact that the catechism of Frederick III and the Reformed Church published there in 1563, called the mass "an accursed idolatry." Generations of Palatines had died since that sentence against the mass was published, and the people then living there should not be cut off for an act of a people living so long before. Nevertheless the furies of a desolating war were again let loose, possibly accompanied by a determination to regain possession of Alsace, and bloodshed and devastation followed. Church buildings and farmsteads were utterly destroyed and the land was swept by the besom of destruction. The terror of the tragedy is too shocking and too lengthy to be narrated here. Its victims fled from their homes, forty or fifty thousand of them, over six thousand of whom reached England. They were sent by the officers of Queen Ann to New Amsterdam, and thence to Livingston Manor, on the Hudson River, under a state of semi-serfdom, and from thence to the Schoharie Valley, where finally, about 1723, they were stripped of their titles to the lands they had improved and many fled to Pennsylvania and elsewhere.

A ship load of these refugees, under the leadership of Rev. George Michael Weiss, coming directly from the Palatinate, landed at Philadelphia, September 21st, 1727, and immediately began religious services in their new home.

With the exception of the services previously held in New York State, and those held by the Rev. Philip Boehm, near Philadelphia, about 1725, this was the beginning of distinctive Palatine religious service in this country. These pilgrim fathers brought their Bibles and Catechisms with them, and kept them in constant use. They were not deceived by the speculative idea that sin and misery forms no part of human history. Their banishment from happy homes on the Rhine, and their following sufferings, had convinced them that all people desiring salvation should know "how great their

sins and miseries are, how they are to be delivered from all their sins and misery, through Christ, and how they are to show their gratitude to God for such deliverance." This only, according to their standard of faith, founded on Scripture, could give them comfort, and courage in life and in death. For the "comfort" here designated, which affords real courage in times of danger, is the true watchword of Christian heroism, and missionary effort. It is well illustrated by the words of Latimer, to his fellow martyrs in Oxford Square: "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

It has often been a matter of wonder and surprise to many persons that the two Reformed Church denominations in our country, so near of kin in history, holding the same standard of faith, should not have come into organic union long ere this. The various efforts in this direction made in the past have not as yet been crowned with success. Mr. H. G. Wells, in his recent "Outlines of History," gives it as his opinion that religious unions are more difficult of accomplishment than are those of economic or civic significance. May this be the explanation of this extraordinary delay in the matter of Reformed Church union? Again may it throw any light upon the result of the inter-church movement of late date?

Be this as it may, the watchword of comfort, or spiritual relief, still is the common slogan of the Reformed Churches. An illustration of the heartening effect of retaining this motto, in both branches of the common faith, may be noted in the titles used in the present activity, known as "Progress Campaign," and "Forward Movement." Relief work is the fundamental task of all reformers alike. The Reformed Church, whether directed by the spirit of Zwingli, Orange, Calvin, Knox or others, is highly altruistic.

"Not my own," says the Catechism, "I belong to Christ." This ownership demands civil and religious freedom as its call to duty. Missionary efforts in the hope of removing the dark incubus of

stagnation, horror and sorrow, overspreading heathen lands, is the lasting task of an enlightened Christianity. "Go into all the world," is the marching order of our great Captain of Salvation.

Again we are urged to show forth our gratitude to God, for our deliverance from the dominion of sin through our ever-living Redeemer. And we are not to be emotionally thankful only. The Gospel is constructive as well as psychological. Christ's Kingdom of God is to be ever advancing. Comfort indeed He gives us, in the beatitudes, in the invitation to those who labor and are heavy laden, in His many miracles of curative power; in the promise, "and I, if I be lifted up from the earth, will draw all men unto me;" in His word to His disciples, "My peace I give unto you;" in His lament over Jerusalem, "How gladly would I have gathered thee;" in His prayer from the cross, "Father, forgive them, they know not what they do." But to all this He joined the joy and comfort of Christian activity, as when He said: "We must work the works of Him that sent me, while it is day: the night cometh when no man can work," John 9:4.

Upon the mountain heights between the Republics of Chile and Argentine stands the great statue: "Christ of the Andes." Near the first of August, 1914, when the gigantic world war was about to begin, these two republics were threatening each other with fierce warfare over the disputed ownership of certain lands on the boundary line. But most wisely they declared a treaty of peace. Then they jointly created this statue of the Saviour in the act of pronouncing a blessing upon all mankind; and there, planted on the heights between the two great oceans of our globe, the statue remains to this day, a guaranty of peace and comfort in both realms. Thus we may reverently say: "Our Saviour ever stands, as on an eternal Olivet, the 'Christus Consolator' of the world, offering His blessing of comfort, and the joy of Christian service to His disciples, until His second coming, at the end of the world, when He shall gather His chosen ones to Himself."

At Least it is More Blessed

The religion of the United States for generations back has been considerably a religion of savings banks. There is something, of course, to be said for that religion. It pans out pretty well in a good many particulars, but into many minds in the last ten years has come like absolute news the realization that it will not save the world. Accumulated capital comes in handy, but that is not enough.

Unless there is something else to hold the minds of men, a fire will sooner or later break out in them that will reduce all savings to ashes. That is an old story . . . The lesson of it is that the most important inheritance that children get from their parents is spiritual and mental. Dollars cannot make them safe in the world, but character can. With character, dollars will probably be useful; without it, they won't. To teach one's son to give may easily be a better provision for him than to teach him to save.—E. S. MARTIN in *Life*.

Helen Keller and Her Bible

By A. WESLEY MELL

"The Bible is the Book of all books I love," said Helen Keller, the world's most famous deaf and blind woman, in a recent interview which I had with her in behalf of the American Bible Society.

"I should like to have my picture taken with my Bible," she continued. But her Bible is not like yours, for she reads not with her eyes, but with her sensitive finger tips by a system of raised dots representing letters.

"What is your favorite chapter, Miss Keller?" I asked.

Miss Keller promptly opened the Gospel of St. John to the ninth chapter and swiftly and with tender and caressing touch, her trained fingers traced the raised dots until she reached the fourth verse: "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." Her face grew serious and tense as she slowly repeated these words, but it lighted as she read on—"As long as I am in the world, I am the light of the world."



HELEN KELLER, THE FAMOUS BLIND WOMAN, READING THE BOOK SHE LOVES BEST—THE BIBLE. Taken especially for the American Bible Society.

Miss Keller then turned to the first chapter, and with radiant illumination of expression she read aloud: "In Him was life; and the life was the light of man. . . . That was the true Light which lighteth every man that cometh into the world."

And when I gave her one of the Army and Navy Testaments with a word concerning Bible distribution during the war, Miss Keller clasped the little testament and confidently and eagerly ex-

claimed: "I am so glad that the Bible is being distributed everywhere. When Christianity has spread throughout the world, then brotherhood will come to the nations. I rejoice in the American Bible Society."

It was an hour never to be forgotten. As I left Miss Keller standing in the sunlight before the open window, and saw in her face "the light that never was on sea or land," I thought how true it is that "His Life is the light of men."

The Death of Jack Tigertail

By DAVID A. MILLER

The visitor to Southern Florida who fails to study its tragic and romantic Indian history misses a great deal. To the Northern novice it means a new book, for here is where the Indian won his greatest victories and was never conquered; here was the refuge of the runaway slaves and here are the stories of the white man's cupidity, all of which make volumes of intensely interesting studies.

There are still some 600 Seminole Indians left in Florida, remnant of those who, in the 40's, refused to migrate to the West. Their families are larger and they are increasing in numbers.

Lately their chief, Jack Tigertail, was assassinated by a white man, a trader, who wanted to purchase plumes at his own price.

The death of their chief brought out the customs as to burial.

While the Indian believes in God, his religion is much hedged with superstitions. Some time ago when the government offered them books and teachers they said they did not care to learn to read and write, else they should grow bad as the white man, and when one sees the many deceptions they were subjected to during the centuries on the part of the whites, there is perhaps little surprise that they should not care for the white man's religion.

If Chief Tigertail had died a natural death there would have been a large gathering of his people and he would have had a funeral of elaborate ceremony. In the event of one dying a foul death the story is entirely different. They believe, in the event of such a death, that none of the family should look upon the remains lest the evil spirits leave the body of the dead and enter theirs.

When Jack Tigertail was killed his widow at once went to seclusion in their camp, and laying aside all her beads and with the fine black braids of hair all disheveled she went into strict mourning for four days. Then she is permitted to appear in her tent but she must mourn for three years and in this while her hair will not be dressed.

Immediately after the death of the Chief the fires in the camp were kept going so as to produce thin clouds of smoke which formed a heavy cloud of smoke over the tents of palms. This was done in order to keep away the evil spirits. And thus it was that the white men, officials of the city and some of the friends of the dead chief conducted the funeral, for the first time in the history of the Seminoles and there was only one lone Indian, Charlie Billy, to attend and as the flower laden casket was about to be lowered into the grave the only words from Charlie Billy concerning his chief were: "Him all right! Him all right."

Miami, Fla.

A Message from the Angel of Peace

THE epistle of Peace; to the Americans first, and to all others after: I, the Angel of Peace, an apostle of God unto all nations, unto men of good-will in every region, but most especially to them that dwell in America, greetings. Yet all do know how that I have lately suffered bondage, have been reviled, and have endured chains and stripes in prison. Yet count I these things as nothing, if so be they bring us all to understanding and unity of spirit in brotherly affection. So it seemeth to me well, at this time and in this manner, to exhort all such as bore with me in this affliction: stand ye fast, seek ye still the unity of peoples, for the great day cometh when Lucifer, even the Spirit of Strife, shall be cast forth into outer darkness, and all men shall hold traffic together in amity and rightness of purpose, both American and European and they that dwell in the uttermost places of Asia, being of one mind and heart, seeking peace with their whole souls, forsaking war (that abomination of desolation, which hath, indeed, beset us sore these eight years past, not only in the armed camp and on the field of battle, but likewise even in the hearts of men; who have made truce, saying smooth words, yet were they filled with rancor and bitterness of spirit, neither ceased they from wrangling and contention). But now, of a truth, I bring you this great hope: out of much speak-

ing cometh enlightenment, and out of council cometh understanding. Know ye, then, that those gatherings of wise men, whether they were at Washington, or at Paris, or at London, shall bear fruit for the healing of the nations. There shall be light out of darkness. They shall beat their swords into plowshares, and their spears into pruning hooks. Their men shall go forth to business, and the sons of men to the plow and the shuttle; neither shall they be afraid. Wireless unto wireless shall utter speech; and night after night shall they seek knowledge. This is that great hope, whereof I have spoken unto you.

But above all, brethren, learn ye of other men. They are all of one flesh with you, whether they be of Prussia, that late was filled with grievous error; or of Russia, that hath wandered far into the paths of darkness; or of Ind, which being far distant seemeth strange unto you past comprehension of knowledge. Yet are ye all of one household with them, having one common heritage; remembering this, that ye may not enjoy increase except they first be filled; for ye are children of one mother, even the earth, that knoweth no difference of persons, sending the rain to fall alike on the just and the unjust, bounteous to all that practice industry and withholding from none save him that seeketh to withhold her gifts from the common moiety; being all of one race, and one hope.

For ye are bondsmen one to another, strong when knit in singleness of understanding. Look about you; travel much; think abroad even though ye be bound at home; learn from him that returneth; share ye other nations' burdens, and they shall lighten yours. For this is the will of God, that all races should dwell together in peace and fruitfulness, even unto the end of the world.

Now is the accepted time.

—*The World's Work.*

"THE OUTLOOK OF MISSIONS is surely worth \$1.00. We use it in our Woman's Missionary Society meetings. We certainly enjoy the W. M. S. Department Quiz."

MRS. CHARLES MEYERS.

Wind Gap, Pa.

Nature for Children

By Edith M. Patch, Entomologist, University of Maine, Author of "A Little Gateway to Science"

Mystery and Surprise.—A tied package or a locked room or a shut drawer has an attraction for a child because it contains something unknown and stimulating to his curiosity. Any mystery fascinates him, and most of all the mysteries of life itself. Fortunately he is surrounded by miracles that he can watch, for life is everywhere abundant. The mystery of a plant, with roots and leaves and blossoms sealed within a tidy box called a seed or folded in a tightly wrapped brown parcel called a bulb; or the secret that the cocoon holds, from the remarkable creature that spun itself inside to the same creature, wonderfully transformed, that will make its way out; or the egg under the patient breast of old bidy, from which the new bidy breaks its way into a larger world than the locked shell, are matters such as the questioning mind can pry into with no harm to its own healthy growth. To see a life developing is an experience stimulating to knowledge and imagination alike, and one which is easily within reach of any child. For a country child can gather seeds from the fields and sow them, or transplant bulbs to a wild-flower garden of his own; while a city child can discover the curious habits of a sprouting bean or find out what beautiful green member of the lily family is hidden within an onion bulb, a joy to be had with a garden no bigger than a handful of dirt in a vegetable can.

Interest and Companionship. The faithful care of a pet, whether it be a plant that was once a seed, a caterpillar that will one day be a butterfly, or a chicken that loses its fluffy down and sprouts funny feathers that look like tiny paint-brushes, will awaken an interest in the thing watched and tended, which will grow into a sense of companionship in its presence. Many an otherwise lonely hour is eased in some such simple way. If we grown-ups are prone to overlook the importance of such a possession, the child's own estimation of its value comes

home to us with startling illumination now and then, as was illustrated by the small boy who took his treasures to a dearly loved neighbor whose husband had recently died. "Aunty," he said earnestly, "I've brought you my tadpoles cause I thought you'd be lonesome."

Responsibility. The interest in one life, intimately watched, naturally reaches out to other live things not so near. The bird in the bush, the whistling way of some wing in the air, the hoppy tracks of a rabbit in the snow, the friendly squirrel in the park—becomes matters for

sympathetic attention,—a feeling that, if rightly guided, develops into a proper sense of responsibility for decent treatment of bird and beast and blossom doomed to dwell with us on this earth and in need of protection against the ruthless hand of man.

Free Instruction. In this school, enriching the pleasure of the child and making him a broader-minded denizen of the world, tuition is free to all, for the teacher, Mother Nature, charges no fees and her lessons may be read by any child, young or old, who watches well.

MISSIONARY EDUCATION FOR THE ENTIRE CHURCH

The purpose of the Summer Missionary Conferences is three-fold:

1. To train missionary leaders who are in any way responsible for the missionary education program of their individual Churches, such as pastors, consistorymen, Sunday School officers and teachers, Mission Study Class leaders, Young People's Society workers, Woman's Missionary Society officers and leaders, Mission Band superintendents.

2. To discover those with capacity for leadership and to develop such especially qualified persons for the highest type of missionary leadership by a course of instruction in the missionary knowledge of the modern world and in the principles and methods of missionary education.

3. To provide a means of instruction and inspiration for those who desire to gain an adequate knowledge of missions

to guide them in their Christian service and deepen their life purposes.

Those who are in any way responsible for missionary leadership in their individual Churches are especially urged to attend.

The Conferences are also open to all who desire to broaden and deepen their missionary knowledge and are willing to undertake serious training to fit them for missionary leadership.

It is especially desirable that all Church organizations which have any connection with the work of missions send designated delegates to the conferences.

Preference in accommodations will be given to those delegates who register for the entire conference.

Write Rev. A. V. Casselman, 703 Reformed Church Building, 15th and Race Streets, Philadelphia.

Hood College	Frederick, Md.	July 10 to July 17
	REV. S. C. HOOVER, Frederick, Md., Chairman	
Catawba College	Newton, N. C.	July 15 to July 21
	REV. L. A. PEELER, Kannapolis, N. C., Chairman	
Kiskiminetas Academy	Saltsburg, Pa.	July 22 to July 29
	REV. A. B. BAUMAN, Johnstown, Pa., Chairman	
Heidelberg University	Tiffin, Ohio	July 29 to August 5
	REV. G. T. N. BEAM, Dayton, Ohio, Chairman	
Theological Seminary	Lancaster, Pa.	August 5 to August 12
	REV. HOWARD OBOLD, Quarryville, Pa., Chairman	
Ursinus College	Collegeville, Pa.	August 14 to August 21
	REV. H. I. STAHR, Bethlehem, Pa., Chairman	
Mission House	Plymouth, Wis.	August 21 to August 28
	REV. E. L. WORTHMANN, South Kaukauna, Wis., Chairman	
Y. W. C. A.	Indianapolis, Ind.	August 28 to September 3
	REV. W. H. KNIERIM, Indianapolis, Ind., Chairman	

Home Missions

CHARLES E. SCHAEFFER, EDITOR

NEEDS AMONG HUNGARIANS

THERE are about 500,000 Hungarians in America. Less than 100,000 are Protestants. Quite a number belong to the Greek and Roman Catholic Churches, but many are sustaining no church affiliation in this country whatever. There are less than 100 Protestant Churches among them.

The *first* need is a unification of the agencies who are doing Christian work among these people. The inborn jealousies and the feelings of suspicion which prevail among them are fostered and promoted by the variety of denominations working in their behalf. The following are the denominations doing work among Hungarians:—the Reformed Church in the U. S., the Reformed Church in America, the Presbyterian Church U. S. A., the Presbyterian Church U. S., the Congregational Church, the Baptist Church, the Lutheran Church, the Episcopal Church, the Roman Catholic Church, the Greek Catholic Church, Independent. Some of these denominations have no historic relation to the Hungarians either in Europe or in America, and it would be exceedingly helpful to the whole cause if the agencies at work could unite their forces and centralize their efforts. They might make contributions of money to agencies that are at work among these people and to whom this work legitimately belongs.

Second, a thorough-going program of religious education. This is an outstanding need among these people. For the most part the ministers have been well trained and are a fine body of people, but they have not been sufficiently in touch with our American life and literature. They have not become thoroughly acquainted with American theological thought. The future Hungarian ministry in this country must have a somewhat different training. This must be done in American institutions, either in connection with our colleges and theological

seminaries, or in schools exclusively conducted for them. A great danger must be avoided and that is the unfitting of the next generation of ministers to work among their own nationality. Much can be accomplished by having stated conferences among Hungarian ministers to which leading ministers of our American churches be invited. Several groups of Hungarian ministers have formed what are known as "Bethesda Circles," which are already showing possibilities in this direction.

In the next place a program of religious education must be carried forward in the congregations. There is a large, undeveloped field in their Sunday Schools. Although the youths get religious instruction two or three times a week and on Saturday, this is principally intended for the teaching of the Hungarian language and the training of the children in Hungarian religious customs. A large inclusive program of religious education has not yet been worked out. There are very few teachers who are qualified to instruct the young people, consequently teacher training classes need to be organized. In some instances the pastor conducts these classes, but these are exceptions. The program of religious education must be carried out in the various societies and organizations of the congregation. Most of the societies now are beneficial societies. These large bodies must be utilized for constructive religious work. Likewise in the stated services of the sanctuary religious education can be more fully emphasized. Much of the preaching is of an expository character, but in many instances the young people no longer understand the language. There is a reluctance to depart from the use of the Hungarian language in church services. The time is coming when more English must be used if the young people are to be held for the Church.

Likewise the program of religious education must be carried forward in the publication of proper literature. There are various publications issued now but these must be supplemented. Their scope must be enlarged. The vision of the people must be widened and their interest in American Christianity must be kindled.

Third, financial help. For the present these Hungarian churches must receive financial support from the Church at large. The members composing these churches were not accustomed to supporting the church by free-will offerings. In Hungary they were under the State Church, which was supported by taxation.

Now they have not as yet learned our custom of free-will contributions. The pastors are poorly paid. Aid must be extended to supplement these salaries and teachers and Deaconesses must be provided. Students for the ministry must be helped, and publications must be provided for them. In most instances the church buildings are in good condition and no excessive debts rest upon them. The Hungarians have an abhorrence for debt. They take pride in their buildings. But financial assistance must be extended to them for some time to come until they shall get properly acquainted with and accustomed to the conditions which obtain in this country.

THE BETHESDA CIRCLE

ABOUT a year ago a little group of Hungarian ministers formed an organization among themselves which they chose to call "The Bethesda Circle." The name was sufficiently suggestive by reason of the fact that at the pool of Bethesda the angel came down and periodically stirred the waters, after which they possessed healing qualities. The purpose of this Circle is to promote the spirit of true Evangelism among these brethren. The Circle usually meets once a month as the guest of the different pastors and lasts from four to five days. The morning of each day is taken up by Bible study, meditation and prayer and the discussion of some practical phase of church work. During the afternoon the brethren go forth into the local parish where they happen to meet, and call on as many people as possible who may have become indifferent to the church or may be prospective members for the church. Thus they do a real personal evangelistic work. For the time being they are the pastor's evangelists. In the evening a public service is held in the church, when interesting and practical subjects are considered. The program usually consists of a sermon and several addresses. After the Circle adjourns, the pastor himself is expected to follow up the work which the Circle inaugurated, and conserve all possible good that may have been accomplished.

On March 26-30 the Circle met in the Hungarian Reformed Church of Cleveland Eastside. The following were present from the Reformed Church: Revs. Alex Toth, pastor of the Cleveland Church, Eastside; Francis Ujlaki, Fairport, O.; Andrew Urban, Buffalo, N. Y.; Arpad Bakay, Akron, Ohio; L. Bogar, Toledo, O., and from the Presbyterian Church: Revs. Michael Kosma, Lackawanna, Pa.; A. Krisik, Alliance, O., and Gabriel Dokus, Jr., Canton, O. There were also present Dr. Charles E. Schaeffer and Dr. D. A. Souders, of the Board of Home Missions.

On Monday night, when the representatives of the Board of Home Missions were present, the weather was very inclement, but the spacious church was filled to its capacity. Chairs had to be carried into the aisles. It is doubtful whether an American congregation would have turned out in such large numbers on a Monday night during such inclement weather. Dr. Henry Gekeler, the editor of *The Christian World*, was present, as was also Rev. J. H. String, of the Eighth Church, Cleveland, with his choir, which furnished several beautiful selections.

During the sessions of the Circle the following subjects were discussed before large audiences of Hungarian people: "God's Kingdom in the World"; "God's Kingdom in the Teachings of Jesus"

“God’s Kingdom Realized in the Church of the Apostles”; “God’s Kingdom and Our Reformed Church”; “God’s Kingdom and the Society of Today,” with special reference to the social problems and the present problem of sin and suffering; “God’s Kingdom in the Family,” a model family service, was held by the pastors as an object lesson for the people; “The Development of the Kingdom of God Among the Heathen,” emphasizing the principle of the Kingdom in the future development of humanity. Charts of Mission fields were shown and our duties towards Missions outlined. Then when all the ministers had gone except the pastor of the Church, he presented “The

Kingdom of God in the Local Congregation,” challenged self-examination and renewed consecration to the task. In these evangelistic efforts the ministers were assisted by groups of local workers who brought in their fruits and presented them as an offering at the altar, where by formal consecration these people were received into the fellowship of the Church.

Great good will doubtless come from this Circle. It is hoped that similar Circles will be formed in other sections among our Hungarian brethren. The idea is worth adopting by our other Ministerial Associations and thus make those bodies great forces for practical evangelistic work.
C. E. S.

NOTES

Rev. Stephen Virag, pastor of our Hungarian Mission at East Chicago, Ind., reports that four afternoons each week are given over to the preparation of the catechumens, of which he has forty, there being thirty-five at East Chicago and five at Whiting. Entertainments are held in the school room every two weeks, and they are using a DeVry machine for motion pictures, with good films.

* * *

Rev. Milton Whitener, pastor of the Mission at High Point, N. C., reports that the enrollment of the Baraca Class was 98, with expectations of going over the 100 mark the next Sunday. He says: “This growth is normal; there is no contest to stimulate attendance. Everybody is interested and working, that is all.”

* * *

The Second Church, Scranton, Pa., of which Rev. George A. Bear is the Missionary, has been making excellent progress. Since Christmas 16 new members have been added, and they expect to add about 50 new members at Easter.

* * *

On Sunday, March 26th, enough cash money was laid on the altar of the Mission at Juniata, Pa., of which Rev. J. K. Wetzel is the pastor, to finish paying for the parsonage. Now that the parsonage is entirely paid for, the congregation is looking forward to renovating the church.

Miss Jessie Miller, the deaconess at Dewey Avenue Mission, Rochester, N. Y., reports: “Our class of adults in basketry has enlarged so much I have had to help. There are about forty in the class and I have found it a very interesting class. I believe it is proving helpful to the church.”

* * *

The work of a deaconess or social worker is most varied. Miss Dorothy Karlson, the deaconess in our Mission at Winchester, Va., writes as follows: “I recently received a letter from a lady in Philadelphia, asking me to hunt her nephew, who had left home and is now in Winchester. We have gotten in touch with him and are notifying his aunt. Also received a letter from a church worker in Lockport, N. Y., asking me to look up a man who left his wife. They suppose him to be in Winchester.”

* * *

The Japanese Mission in San Francisco, California, is looking forward to the erection of its new educational building, for which the Woman’s Missionary Society of General Synod has assumed financial obligation. After this is completed the Mission will go to self-support. This work was started by Rev. J. Mori in 1910.

* * *

The Mission Church at Kannapolis, N. C., of which Rev. L. A. Peeler is the pas-

tor, will be dedicated April 30th. Extensive preparations have been made for this occasion. Most of the pastors of North Carolina Classis will be in attendance.

* * *

Bright prospects attend our English Mission in Los Angeles, of which Rev. G. Von Gruening is pastor. Many visitors are attending the services every Sunday. Large accessions have been reported on Easter Day.

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Rev. W. H. Snyder, pastor of Grace Mission, Hanover, Pa., is meeting with splendid success in gathering members into his congregation and Sunday school. On a recent Sunday, when the General Secretary was present, a capacity audience attended the services.

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Superintendent John C. Horning spent the Easter season in Dayton, Ohio, with the Hale Memorial Mission.

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General Secretary Charles E. Schaeffer spent Easter with the Mission at Winchester, Va.

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Rev. Louis Bogar, pastor of the Hungarian Mission at Toledo, Ohio, has gone to Europe to visit friends and relations. Rev. G. Garay is supplying the congregation during his absence.

* * *

The Rev. James Stulc has resigned as pastor of the Bohemian Mission in Cedar Rapids, Iowa, to take an extended trip to Czecho-Slovakia and participate in the evangelistic work in that country. Rev. F. Helmich is ministering to the congregation for the time being.

* * *

Rev. Francis Ujlaki, of Fairport, Ohio, has been called to Lorain, Ohio, to succeed the Rev. Samuel Horvath in our Hungarian work there. Mr. Horvath has assumed charge of the Hungarian congregation at Homestead, Pa.

* * *

Great publicity has been given to the fact that seven Hungarian ministers recently joined the Protestant Episcopal Church. *The Christian Century* published a statement recently that hence-

forth all Hungarians, if Protestants, coming to America, would be Episcopalians. Let no one become unduly alarmed at such a prophecy. Less than 1,000 Hungarians have gone into the Episcopal Church, and one may reasonably be sure that hereafter those Hungarians coming coming to America will not go on a rampage into the Episcopal Church when more than one-half of all the Hungarian Protestant churches in this country belong to the Reformed Church in the United States.

* * *

The largest bequest the Board of Home Missions has ever received has come from the estate of the late Mrs. Amelia Bausman, of Reading, Pa. The entire amount was \$22,000. Of this sum \$6,000 was given directly to the Board and the Church-building department and \$16,000 was the portion of the residuum which the Board of Home Missions and its Church-building Department also received. Mrs. Bausman was deeply interested in the work of Home Missions, as was also her husband, the Rev. Dr. Benjamin Bausman, who was a member of the Board in its early history for twelve years and served as its President for three years.

* * *

Two large audiences, completely filling the auditorium of the new Tabor Church, Philadelphia, Rev. Elam J. Snyder, pastor, attended the dedicatory services of the church on March 26. The Sunday services were followed by Reformed Church Night on Tuesday, when another large audience gathered. Rev. Dr. J. M. S. Isenberg spoke as a representative of the English Reformed Churches of Philadelphia and vicinity. Other addresses were delivered by Rev. Dr. B. S. Stern, in behalf of the German Churches; Mr. William Sechler, President of the Philadelphia Men's Social Union, and Mrs. A. L. Kempfer for the Women's Social Union. Greetings were brought by Revs. Dr. A. R. Bartholomew, Rufus W. Miller, Charles A. Santee, C. B. Alspach, Revs. S. H. Matzke, U. C. E. Gutelius, Maurice Samson and H. G. Maeder. The choirs of Oliver and Fern Rock Churches sang choruses. The new church is pronounced

as one of the prettiest structures in Philadelphia. Its appointments are thoroughly modern and complete, and the congregation and Sunday school are rapidly increasing in membership. Tabor Church is located in a new community and has a very bright future.

Salamon and His Family

DR. D. A. SOUDERS

Mr. Salamon is an immigrant in western Pennsylvania, where he has resided for many years. He was locked up the other week for beating his wife—the wife who bore him six bright boys and girls. His name might indicate some far distant relationship with the wise king, but he is a foolish brute. Not only does he beat his wife, but cramps the life and future career of his children. They get along well in school and might rise to better living. He objects to an education because he wants their earnings—and “why should girls be educated anyhow?” Salamon did not always keep sober, but what with prohibition and lack of work he is doing somewhat better. He does have some better qualities. He is industrious and honest and he is very religious, very religious as to belief, but not in practice. He observes all the plain requirements of his religion on Sunday and on special occasions, but he does not translate his religion into life and loving service, either in the home or with his “buddies.”

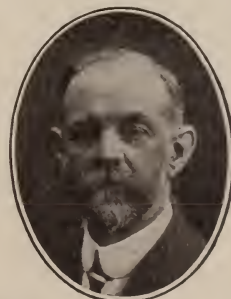
Now as to his “buddies,” it did not matter much, for they were mostly like him, and no doubt did not feel the harshness of his character. It was, however, otherwise in his home, for there, there were not only beatings, but also the dread of his coming, the crushing of joy in mother’s heart and the silencing of youthful mirth. The children slunk away and found their pleasure on the streets or in the allies of the town. In short, poor, loving Mrs. Salamon, ambitious for her children, died the other day. She was, of course, buried with considerable ceremony, for was not Salamon a Christian, but who shall now care for the children and seek for them a better place in life?

If there were only one Salamon in western Pennsylvania we would not write

about him, but he is a type of many others, who separate their religion from their living; who are very devout in church on Sunday and very devils in their homes and in the wider relations of life. They are bound by the rules of the church on Sunday and on special occasions, but have no living, loving experience of Christian life.

Mrs. Salamon got the sympathy of her neighbors; their children learned from the American children into whose homes they sometimes were invited. But Salamon got none of these, and because some changes were made in the furniture or mode of life in the home he was only the more cruel.

Our appeal is to Christian men to cultivate the acquaintance of the Salamons and men of their type before they become hardened by their own habits and thinking. We may not be able to teach them. We can set them an example of the Christian home and of Christian fellowship in social life. We can show them that American Christianity requires more than devotion to the church on Sunday and is to be applied to all the relations of life. Why not seek fellowship with Salamon for Salamon’s good? Of course, we must ourselves be sincere, for Salamon himself said some time ago that Americans are poor examples of the better way. They grind down the foreigner and keep him all by himself.



REV. D. A. SOUDERS, D.D.

A NEW VENTURE IN STUDENT FELLOWSHIP

JOHN C. HORNING, D.D.

FOR several years students in our various colleges and universities have associated themselves together out of a common interest in making America Christian. There has been a growing consciousness among many of these students of the need of some affiliation to bind together in fellowship all students who conscientiously determine to meet the challenge of serving Christ in America. After receiving many requests from scattered groups to meet for round-table discussion, the Committee on Recruiting of the Home Mission Council and the Council of Women for Home Missions invited representatives of educational institutions to meet for special conference at the University of Illinois from February 17 to 19.

There were present at this conference fifty-four student representatives (twenty-six men and twenty-eight women) from thirty-three colleges and universities in thirteen States from Kansas to Massachusetts. Messages from California, Washington, Texas, Florida, Maryland and other States conveyed to those present the fact that many Life Service Groups were following this Conference with prayerful interest. Representatives of the Home Mission Council and the Council of Women for Home Missions and of seven Boards of Home Missions, representatives of the Student Volunteer Movement for Foreign Missions, Young Men's Christian Association and Young Women's Christian Association (called adult advisors) made valuable contributions to the Conference. It was distinctly a conference "of, by and for students."

Recognizing the world reach of Home Missions, there was launched, after prayerful and thoughtful consideration, a movement designated "Student Fellowship for Christian Life-service." This movement aims to co-ordinate and unify many organizations that have spontaneously sprung up in our institutions of learning for the study of and service in the task of Christianizing America for the sake of the world.

The prevailing desire of this representa-

tive body of wide-awake and capable young men and women was to join forces with the Student Volunteer Movement for Foreign Missions in a Student Fellowship for World Service; but since that is not practicable at present, as was stated by a representative of the Movement, they limited their program to the home land, with the hope of ultimately having one student body united in World Missions.

The discussions of these young people of vision and vigor did credit to any body of representative Christian leaders gathered together for a like purpose. They realized the importance of avoiding the multiplication of organizations, but felt the need of co-ordinating this concerted movement among the students of our centers of learning.

One could not help but be impressed with the far-reaching potentialities of the Christian student body of American institutions when brought to bear on the task of the Church in the home land and in all lands of the globe. It was indeed a prophetic gathering and was likened by one of the adult advisors to the Northfield meeting from which sprang the Student Volunteer Movement.

The following is a statement of purpose of the initial gathering of a Student Fellowship for Christian Life-service:

"1. Our ultimate purpose is a fellowship of all students dedicated to Christian Life-service.

"2. Since there is a fellowship of students dedicated to Christian Life-service abroad, it seems expedient that we devote our attention to unite students dedicated to Christian Life-service in America until our ultimate purpose can be realized.

"3. Our present purpose is to unite the prayers, study and vigorous effort of those interested in the task of making America Christian for the friendly service of the world.

"4. Furthermore, we shall purpose to enlist the aid of and to co-operate in every way with the existing agencies sharing our purpose to Christianize the world."

THE CALL FOR DEACONESSSES

By REV. F. H. MOYER, SUPERINTENDENT

Phoebe Deaconess Home

IN THE early history of the Christian Church there were certain kinds of work which were done by women. Such services as they then rendered could not with propriety have been rendered by men.

The need for the assistance of women in doing the work of the Church has been more or less keenly felt in various periods of her history. In recent years this need has been very keenly felt by the Church. It was the recognition of this need which led to the founding of the Phoebe Deaconess Home.

Even since the founding of this institution, events have transpired which have greatly intensified this need. The World War has made us feel the necessity for far more intensive and extensive church work than ever before. This expresses itself in the various activities of the Forward Movement.

The Reformed Church has adopted a greatly enlarged program. Far more extensive missionary operations both at home and abroad are being undertaken. Large sums of money are asked from the established churches in support of this work. A large increase in the number of ministers and missionaries for both home and foreign fields is now needed. The success of this enlarged program must in a large measure depend upon the self-supporting churches of this country. The home church is the fountain source of our home missionary work; it sustains a similar relation to our foreign missionary operations. It furnishes in great measure the men and the women who are laboring in both mission fields, and from this source, too, are derived most of the funds necessary to support these workers. The success of our larger program depends very much upon the home church. In the measure in which the work of the established churches is enlarged and intensified will the aims of our larger movement be realized.

But just as the larger program for the missionary operations calls for many more workers, so does a corresponding

increase in the larger program for the established church.

It is widely felt that a much larger educational program will have to be adopted by the Church if she is to measure up to the requirements of this age. We hear on every hand the cry for week-day religious instruction. Before this work can be adequately done, our pastors must be given competent assistants. Only such as are trained for such service will be able to render it with any degree of satisfaction.

Who should come forward to do this work in the Church? None are challenged more truly and none are better adapted for such work than the most faithful young women of our Churches. Women, who have almost monopolized the work of teaching in our public schools, and who are today engaged in large numbers in almost every trade and profession, are well adapted for the religious educational work to be conducted by the Church as well as for assisting pastors in their many varied parish activities.



MISS SARA K. OLWEILER
PROBATIONER IN UNIFORM

Many pastors are now calling for this kind of assistance. Repeatedly they have come to this institution asking for deaconesses to assist them in their work, and many more would welcome such assistance.

The parish deaconess shares with the minister many of his most important labors. She helps to mould the lives of the parishioners and of many living in the field of the parish. In many cases she will stand closer to the hearts of the families than the pastor can. The educational program being largely in her care, she will mould the religious lives of the children. This is work that is abundantly worth while; it counts for time and for eternity. There is no greater or nobler calling for women.

The Deaconess Home is a training school where women are prepared for the kind of work that needs to be done in the parishes of the Reformed Church. The authorities of this institution are men of ripe experience in the Church, know her real needs; and the course offered here is especially designed to meet those needs. The curriculum is built up along three basic lines:

First, Religious. This includes such subjects as the English Bible, Bible History, Comparative Religions, Social Theology of the Bible, Church History, etc. Special emphasis is placed on the English Bible, the aim being to give the student a thorough knowledge of its historical

facts, its moral and spiritual truths and bring to them its life and power.

Second, Educational. This part of the curriculum is designed to prepare the students for religious educational work. Included in it are Principles of Psychology, Child Psychology with special reference to the development of the religious nature, Principles of Religious Education, etc. Education has always been a prominent characteristic in the past history of the Reformed Church, and she is in perfect accord with the best educational program so far suggested for the coming generation.

Third, Home Economics. This part of the course is designed to enable the deaconess to meet the demands for social service such as is likely to be called for in our parishes.

Much of the work of teaching is done by the Superintendent of the institution. Pastors of the city of Allentown have given valuable assistance in the work of teaching, a number of them having been carrying one or more subjects. Our probationers are accorded the privilege of the extension work in Psychology offered at Muhlenberg College, which is located just a few minutes' walk from the Deaconess Home. In Home Economics one of the physicians of the city and other instructors have been giving valuable assistance. Each student is assigned to one of the city churches for various kinds of church work.

Allentown, Pa.

BOARD OF HOME MISSIONS

General Fund Receipts for March

Synods:—	1922	1921	Increase	Decrease
Eastern	\$6,172.35	\$6,082.00	\$90.35	.....
Potomac	2,611.95	1,796.81	815.14	.....
Ohio	1,935.72	1,803.00	132.72	.....
Pittsburgh	1,550.00	1,400.00	150.00	.....
Interior	100.00	100.00	.....	.....
German of the East.....	494.20	619.03	.....	\$124.83
*Central	124.80	.....	124.80	.....
*Northwest .....	.....	7.38	.....	7.38
*Southwest .....	.....	.....	.....	.....
Jewish	249.17	10.00	239.17	.....
W. M. S. G. S.....	653.40	305.95	347.45	.....
Y. P. S. C. E.....	.....	22.60	.....	22.60
All other sources.....	723.90	14.00	709.90	.....
Totals	\$14,615.49	\$12,160.77	\$2,609.53	\$154.81
Increase for the month.....	.....	.....	\$2,454.72	.....

*For Hungarian and Harbor Missions only.

The W. M. S. gave \$389.57 additional for Church-building Funds and other causes.

SOME RELIGIOUS CUSTOMS AMONG HUNGARIANS IN AMERICA

THE study of religious customs among different nationalities is always interesting. Most of these customs have been imported from the countries from which the people have come. In some instances they have been modified under the influence of the new life in America with which they have come in contact.

A visit among the Hungarian Churches in this country will acquaint one with some old and beautiful customs which they rigidly observe. Most of the church properties are in excellent condition, with a parsonage adjoining. Practically every church has a steeple with a bell in it. The bell always rings three times before the service begins. This is a summons to the people in the name of the Triune God. One is also impressed with the fact that none of their churches is named after the Saints. The place where the church is located is sufficient. This is according to the New Testament idea—the church of Philadelphia, the Church of Laodicea. So it is the Hungarian Reformed Church at Buffalo, at Gary. When there is more than one church in a community, like in Cleveland, they are designated the Church on the Eastside, the Church on the Westside. To name a church after a Saint would be a betrayal of the Protestant spirit.

Most of the congregation will linger outside the church until the ringing of the last bell, when they will begin to enter in large numbers, the men on one side of the aisle and the women on the other, with the children usually grouped together in the front or, if there is an organ, around this instrument. On entering the pew every member stands in silent prayer, the men usually praying "in their hats." The minister stays in his parsonage until the last bell has been rung and the singing of the opening hymn has begun. Then, robed in his *palast* or Geneva gown, he enters the church and takes his place to the side of the pulpit. In some churches there is a special pew provided to the other side of the pulpit for the minister's family. The first hymn, during which the congregation gathers, is sung while the audience is sit-

ting. Only a few of the churches have organs. Several have pipe organs. No pianos or other instruments are being used. Usually the Dictator outlines the hymns. Everybody sings and the singing is usually very slow. Most of the tunes are the old German carols, and both the hymns and the tunes have come down from the time of Theodore Beza. After the assembling hymn has been sung the congregation rises and joins in the opening hymn, and the real service has begun. After this is sung the minister goes to the Communion table or the reading desk and, after offering a brief silent prayer, pronounces the invocation, which is followed by a Scripture lesson, the congregation in the meanwhile standing. All the people are in a reverent attitude with folded hands. Seldom do you see any present, even down to the youngest child, who does not reverently fold his hands in prayer or during the reading of the Scripture lessons. Then there follows the main hymn of the service, the congregation sitting. After this the pastor, having gone up into the pulpit, offers the prayer, the congregation standing and joining by whispering the words after him. This prayer closes with the Lord's Prayer. In several places only the congregation joined audibly in repeating the same. The pulpit is always enclosed and is rather high. There is no altar, but a Communion table covered with fine cloths and usually with flowers in profusion. While the congregation still is standing, the minister reads his text. Usually after the text has been announced a short hymn is sung, which is supposed to set forth the thought of the text and theme. Then follows the sermon, which is usually of an expository character. Seldom does the minister preach a topical sermon. This is followed by another prayer, again concluded with the Lord's Prayer, the congregation standing. In most instances this is followed by the benediction. A closing hymn is now sung, during which the offering is received, and the congregation, while singing, begins to pass out, the children first, then the women, then the men and last of all the officers of the Church. Before passing

out, while standing in the pew, a silent prayer is being offered.

The administration of the Sacraments is likewise a very significant service. In the baptism of children there are usually one or two sponsors besides the parents. The midwife is also present and loosens the cap on the child's head before the water is applied. The mother then holds the child over the font while the minister pours water from the pitcher on the child's head.

Likewise the celebration of the Lord's Supper is a very solemn service. The Lord's Supper is administered six times a year in every congregation, if possible. The Elements of bread and wine are placed on the Communion table and are covered by a three-fold cloth. In the consecration of the elements the minister never uncovers the same towards the congregation. The Communion is always preceded by a preparatory service and the communicants come forward to the table,

all of the men of the congregation going first and filling up the aisles on both sides. The minister passes along and gives the bread, and after that, with two silver cups, gives the wine, the officers of the church following him with the larger vessels to supply the contents of the cups. After the men have communed, the women come out in like manner. All the unmarried girls come with uncovered heads; the married women wear their hats or shawls, as the case may be. The minister always communes last.

Some of these customs may seem strange to the younger generation of Americans, but those who knew the customs of our German ancestors fifty and a hundred years ago, when they first came to America, will see a striking similarity in many of these things. In the coming generations many of these customs will change, but let us hope that the old spirit of reverence and love and loyalty for the church will not disappear. C. E. S.

"The Bridge of the Golden Rule"

By MRS. H. M. WOLFE

SOME barriers have been broken down between the white and black Americans, but race prejudice and race discrimination are still universal and acute. Our Christian sentiment and watchfulness have not kept pace with changes and contacts. Local conflicts and new irritations result to the hurt of both races and the scandal of Christianity.

In our "land of the free and home of the brave" we have at least two questions that are very vital to both races. They are both large, one much larger than the other. The smaller one is the suppression of local race riots, the prevention of race conflicts and the elimination of irrational race prejudice.

These conflicts and prejudices are not limited to one section but North, South, East and West, nor is it one-sided in regard to races, not only a negro problem, but a white man's problem also; not simply a white man's burden, but a negro's burden as well. It is the problem for the Christians of both races to solve.

Its solution means a mutual understanding and adjustment.

It means a more generous sympathy one for the other. Ignorance and lack of sympathy are at the root of race prejudice, and until one is removed and the other awakened, there can be no real improvement.

Until we face the issue as human in its human relations, until we think of all citizens as human beings with human rights, human interest and human responsibilities, economic, industrial and educational equality before the law, equal protection of person and property, until we are conscious of the Fatherhood of God and the brotherhood of man, until we put democracy into our own lives as we sing its splendid hope to the world—we have failed. The larger problem is the making of a program for the whole nation, and the establishment of right relations between all races here.

One plan seeks to avoid conflict, and the other to create a permanent Christian basis of life together in one country in

the name and spirit of our Lord Jesus, who died for all the races of the world. In our own United States as in the world the Christian Church must be the chief force in securing the final results.

As Christians, black and white, we must invade and destroy the conditions, spirit and attitude that breed race riots and race wars. To do this the Church must take the leadership and make the program.

The Church, therefore, cannot be sectional, racial or national. She must be the kind of a Church that creates and demonstrates within herself the kind of a country or world that Christ is looking for. Her ordination is not parochial or racial, but human and universal.

How careful, then, ought the Christian world be that we do not weaken the influence of Christianity in the hearts of the younger generation!

The growing indifference of a large per cent of the young negroes toward Christianity is becoming very apparent, so strong, as believed by many of our leaders, that they are bordering on agnosticism.

It is not difficult to understand why such conditions are arising. Many of the younger negroes point with alarm to the persecution of their race under the influence of a Christian nation. They say and believe that the Christian church has watched these persecutions with vacant unconcern. Upon the Christian Church rests the responsibility of the negro's drift into the realm of agnosticism. "And sitting down they watched Him there."

The American negro has always been a devout subscriber to Christianity. And it has served him well, for it was those earnest appeals that were uttered on the Southern plantations that reached His throne of grace and He called Lincoln from the log cabin in Kentucky to the President's chair in Washington, to sign that immortal proclamation. It has always been the negro's conviction of Christian teaching that "vengeance is mine and I will repay," consequently he "turned the other cheek." And the different phases of conflicts and injustices are beginning to make him feel that the Christian nation has failed to preach and prac-

tice that noble theory of human brotherhood and the right acting of man to man.

The younger negro has not had that wonderful experience of answered prayers as the older ones.

Christianity will put five pieces of material into the bridge of the "Golden Rule" that must span the chasm between the descendants of the owner and the descendants of the slave.

(1) That our white friends, North, South, East and West *seek to see and study the best side* of our race. The worst side has always been given prominence on our daily papers,—and then the mathematical fairness and accuracy of adding the best to the worst, will find our average.

Generally our vices are published and our virtues ignored.

(2) That *patience and a helping hand* be extended to the negro, that he be given sympathy—not pity, and that he be encouraged in every worthy work of human endeavor to the limit of his ability and capacity.

(3) That he be given *rights and privileges* as other citizens of this country regardless of race or previous condition of servitude.

(4) That he be given a *man's chance* in the race of life and to run unfettered, unhandicapped and unhindered.

(5) That the glorious democracy be exercised to the negro as to other citizens and in time of peace he be *permitted to prove himself worthy* of the protection as he does in time of war.

The negro will help to build this bridge and furnish his part of the material. He will bring forgiveness, peace and good will, honesty, industry, soberness, truthfulness, upright conduct, self-respect, efficiency, education, Christianity, the proper rearing of his children, good citizenship, loyalty to his flag and an undying devotion to his country. These combined materials will complete the "bridge of the Golden Rule," and let us "dwell together in brotherly love" will be a lasting benediction to the human world and a crowning glory to the Prince of Peace.

(Continued on Page 240)

Observations of the Treasurer

J. S. WISE

IN THE springtime "out of doors" appeals to every one. In the city the great crowds, bedecked with all the bright colors of summer toggery, rejoice with sudden freedom from heavy overcoats and stuffy furs. The somber-hued and hot-looking hats give way to gayer looking straws for men and flimsy, fluffy creations for women. The forerunner of "the good old summertime" is here. In the country, nature, like the city folks, bedecks itself in summer regalia. The dead trees of winter take on new life and the entire landscape is refreshed with green carpeted meadows and beautifully tinted flowers of every description. Life is in evidence everywhere; but, strange to say, that which causes so much activity in the plant, animal and insect world, causes lassitude and downright laziness in the human world. And so, here we are, all of us, afflicted with the worst case of old-fashioned spring fever imaginable. I must confess that I have it now, and nothing but grim determination holds me to the task of writing these observations.

Of course, we are all beginning to look forward to vacation time—that is, those of us who can have a vacation. Many people take a vacation without knowing it. How can that be? Well, I call a complete change of occupation a first-class vacation. One who travels much would rather stay home and rest than do anything else. By resting I don't mean loafing. One or two days of that are sufficient, and then a period of tinkering around the house, attending to all kinds of odd jobs, interspersed with reading and other recreations, would be to him an ideal vacation. On the other hand, to the one who is "cooped up" in the house, the store or the shop for the greater part of the year, the rolling waves on the sandy beach, the cool, babbling brook of the mountains, or the sweet song of the birds in the open country are most alluring. Which shall it be? Thousands of people are thinking about that just now.

A well-planned vacation is worth much more than a haphazard one. Therefore,

it is very important that we decide wisely and well. If we can combine recreation and pleasure with something that is beneficial and uplifting, it seems to me we have discovered the solution of a real problem for many of our young people. For a number of years I have found our Summer Missionary Conferences doing that very thing for hundreds and hundreds of our people. They have furnished a real change from usual occupations and have provided pleasure, inspiration, fellowship, recreation, and oh, so much that is worth-while that I have never, in my ten years of experience, discovered a single disappointed delegate.

The first Conference was held at Mount Gretna, Pa., about twelve years ago. It became so popular that others had to be arranged so that we will have eight such Conferences this summer, all of them held at our own institutions of learning, except the one at Kiskiminetas and the one at Indianapolis. My advice to every young fellow in the Reformed Church is: If you want to have a real good time, as well as a profitable one, *go to one or the other of these Conferences*. Of course, this advice is applicable to the young ladies also, but is not so necessary, for they have discovered the soundness of my advice long ago.

As for myself—well, I have attended so many of them for the last ten years that I shall have to content myself with a visit to one or two this year, and then perhaps I can find time of about a week for a real change of occupation by staying home and calling it my long-needed vacation. 'Nuf said!

Furs and Education

Our Dumb Animals, the magazine of the S. P. C. A., quotes the late United States Commissioner of Education to the effect that the amount paid in the United States for furs, \$300,000,000, is more than twice the cost of all higher education in colleges, universities, and professional and technical schools, whether supported by public taxation or privately endowed.

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

Rev. James M. Mullan, Executive Secretary

An Interested Lay Reader

"I have just perused your department in the MARCH OUTLOOK OF MISSIONS, and wish to add my name as one interested in your department. In the County Sunday School work in which I am interested I have felt constantly the paramount importance of adequate treatment of the so-called 'rural problem.'" Thus writes a Pennsylvania lay reader of the THE OUTLOOK OF MISSIONS, and his words are appreciated.

A Teacher's Comments

"I am pained to find our Church comparatively backward in enunciation of a clear-cut, social creed, and in definite and determined activity designed to make this creed felt in social life. When I compare what we are doing with what other denominations have done, I am dismayed. So let us, in God's name, at least keep up what we are doing, and let us strive with all our might to do some more! We ought to have not only a department devoted to the interests of social service, but also one on International Justice and Goodwill, as suggested by the Federal Council of Churches of Christ in America. We ought to have an adequate liter-

ature on the subject, and see to it that this literature reaches our constituency. Our theological seminaries should have chairs of Sociology, so that our theological students would be made aware of the social problems which will confront them, and be in a measure prepared to handle them. We should make every effort to stress this aspect of the Gospel of Christ, for thus alone can we meet the needs of today.

"Keep on with your most valuable and essential work, and strive to extend it, if possible. In fact, I think that we must extend it, for at the present, although you are doing all you can, the work should be carried on on a larger scale."

These are the carefully written words of a teacher and student from Ohio. I wonder how widespread this sentiment is throughout the Church. I should like to feel that it is a sufficiently representative utterance to make possible an attempt to increase our facilities for a larger work. At present one man and an office secretary are attempting to supervise two-thirds of the English missions of the Church, organize and develop social service for the whole Church, and carry on a rural department of church work. Of course, it can't be done, but are we ready for more specialization?

THE INTERCHURCH WORLD MOVEMENT STILL LIVES

During the brief existence of the Interchurch World Movement, among the many good works begun there were undertaken and carried on to a considerable degree of progress about one thousand county surveys throughout the country. Some time since there was organized in New York City what is known as *The Committee on Social and Religious Surveys*, for the purpose of conserving results of Interchurch World Movement surveys. This Committee is financed by interested private parties. John R. Mott is the Committee's chairman. During the first year

of its existence this Committee made a study of the one thousand county surveys referred to and carefully selected as fairly typical twenty-six for completion on an intensive plan, in the belief that these would throw light upon some of the more important problems of church and community life.

The aim has been distinctly practical, with the interests of the churches and communities primarily in view, but at the same time having in view the utilization of the results by churches and communi-

ties elsewhere as guides in the development of policies and programs of service.

Columbia County, Pa., was one of the twenty-six counties selected throughout the country—the only county chosen in this State. This survey has been completed and the results have been presented at a conference recently held at Bloomsburg, Pa., to representatives of the denominations within the county and of other interested agencies.

The survey disclosed thirteen Protestant denominations in the county, with a total of one hundred congregations, and three Roman Catholic Churches—averaging one Protestant Church for every 3.6 square miles, for every 283 persons, with an average membership for village churches 103, and for open country churches forty-four. Forty-eight churches, nearly half the total, have fifty members or less. Represented upon a map, it is seen that there is a great deal of overlapping of parishes, even of churches of the same denominations. At the same time but 28% of the available population are in the membership of the Protestant Churches, showing the ineffectiveness of the system. It seems incredible that Protestant Churches will tolerate such a situation, much less maintain it, and in this it should be noted that Columbia County is more typical than exceptional of the counties in this country generally. As a matter of fact, Columbia County is more hopeful than the average county, as the next few years are likely to show.

At the conference held in Bloomsburg to receive and consider the results of this survey, under the auspices of the Commission on Comity and Missions of the Pennsylvania Federation of Churches, after a good, interesting discussion of the situation, the following actions were decided upon:

1. That in view of the representative character of the conference at which ten of thirteen denominations of the county were present, and because of the unusual interest expressed in the results of the survey, a special Committee should be appointed to call another meeting on May 23 of *all the churches* of the county for the purpose of presenting the results of

the survey to them and to effect a County Federation of the Churches, in order to properly conserve the results of the survey by systematic and continuous efforts.

2. That a committee of responsible administrators of the several denominations be constituted, with the District Superintendent of the Methodist Episcopal Church as chairman, for the purpose of making a study of the field, community by community, in order to ascertain what can be done through co-operation to bring about more effective Christian community ministrations.

This committee was charged in particular to study the communities in which there are no resident pastors and undertake to provide for the establishment of *demonstration community churches*, with resident pastors adequately supported and equipped to carry out a religious and social community program.

Other actions were taken but the ones indicated are the most significant and important.

The results of all twenty-six county surveys will ultimately be published in twelve volumes. Several of these are now ready and advance subscriptions for one or all of them can be made to an advantage. It is no part of the purpose of the committee to profit by these publications, or even to cover the cost of the same. For further information or to place an order, write to *The Committee on Social and Religious Surveys, 111 Fifth Avenue, New York City, or to our office at Fifteenth and Race Streets, Philadelphia, Pa.*

Salvation Army Head Says Prohibition Pays

Evangeline Booth, Commander of the Salvation Army in the United States, declared in a statement March 23 that since the enactment of the Volstead act drunkenness among the poor has almost entirely disappeared. Commander Booth based her announcement on facts reported by secretaries of the Salvation Army in all parts of the country to whom she sent a questionnaire regarding their observations in Salvation Army headquarters, shelters and hotels.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

FACTS YOU SHOULD KNOW

Famine in Shenchowfu District

On faith the Board of Foreign Missions sent \$4,000 to help relieve the terrible famine condition in the Shenchowfu District of our China Field. From recent letters it is evident that the Famine is still raging and additional funds are necessary.

* * *

Relief Work in Europe

The Board is aiding European Relief to the extent that funds are contributed by the Church. We have been paying the salary of the pastor at Chateau Thierry, supporting a number of students for the ministry, contributing \$500.00 towards the Reformed Professorship in the University of Gottingen, Germany; aiding needy pastors and widows of pastors in various countries, and providing the traveling expenses of Rev. J. Stule to Czecho-Slovakia.

* * *

Our Largest Legacy

The honor of the largest legacy to the Board of Foreign Missions belongs to the late Amelia B. Bausman, of Reading, Pa., the beloved wife of Dr. Benjamin Bausman, of blessed memory. The original legacy was \$13,000.32, less collateral inheritance tax \$1,997.91. It is the intention of the Board to erect a Bausman Memorial Chapel. Pastors can render a real service to the cause of Foreign Missions by encouraging their members to remember the Board of Foreign Missions with liberal bequests in their wills.

* * *

Visit of Rev. M. Uemura

The year 1922 marks the Fiftieth Anniversary of the founding of the Church of Christ in Japan. Our Mission has united with the other constituent bodies in encouraging the visit to America of Rev. Masayoshi Uemura, of Tokyo, who comes

to thank the Reformed and Presbyterian Churches for their assistance during these years. Arrangements are being made for this distinguished representative of the Church of Christ in Japan to attend, if possible, some of our Reformed gatherings this spring and summer. We bespeak for him a hearty welcome.

* * *

Native Leaders

The Board has been supporting two Japanese brethren during the past year who are in this country pursuing post-graduate studies. Rev. Y. Akaishi returns to Japan in June to become Professor of Homiletics in the Theological Department of North Japan College. Rev. T. Tan, former pastor at Yamagata, will continue his studies another year. It is also a great joy to report the coming of Prof. Hsiung, a member of the faculty of our Huping Christian College. He represents the first fruits of our missionary endeavors in China, and as such deserves our heartiest welcome.

* * *

The World as a Field

Our Lord gave special sanction to the work of Christian Missions when He declared to His followers: "The Field is the World." At no time in the history of the world has this truth been more keenly felt than in its present unsettled condition. The time is fast passing when men can hold the public mind by provincial appeals. Every heart that beats in unison with the march of the ages believes that the world problems can only be solved by the application of the world-embracing Gospel of Jesus Christ. The Church now has such an opportunity and responsibility. This is her only task and apology for existence, and in the degree that she will set herself to the performance of this task can she fulfill her high and holy mission in the world.

AN ADEQUATE INSTRUMENT NEEDED FOR THE NEW CHAPEL OF NORTH JAPAN COLLEGE

FOR many, many years some of our faithful missionary-teachers, burdened with a heavy teaching schedule and numerous other duties such as only a missionary knows and understands, have been doing their best to do something in the music line for the hundreds of students of North Japan College. Their efforts have been fruitful and have borne most commendable results. From the beginning they have had "raw" material with which to work, progress has been very slow, and they have not had the impetus or the inspiration of any musical instrument worth while. Yet they have labored faithfully and patiently. Now we have an orchestra, an instrumental trio and glee club as regular features of our college. Also for special occasions the entire student-body is given instruction in music.

One pleasing feature of the work is found in the fact that there is not that wealth of "trash" in which the average student in the United States interested in music finds himself buried. The student in Japan who does not have an intimate knowledge of the great artists of the victrola, and who does not listen, study and try to imitate such, is indeed an exception. In almost any nook or corner of Japan you will hear some student humming or attempting to whistle a famous aria or a melody from some opera, and such music as is supposed to belong only to the highly cultured. There is a most wonderful awakening and appreciation of the best in music. Last year, when Schumann-Heink was in Tokyo, giving a series of concerts, one evening I stood for two hours in a queue waiting to get a gallery seat (as much as I could afford), and in that same queue were students of universities, high schools, technical schools, shop boys, errand boys, coolies and even ricksha men in their typical garb. There in the beautiful theatre below us sat the elite of Japan, and in the royal boxes were some of the Imperial Princes. There is a tremendous interest, and it is growing, and we must keep pace with the growth.

In North Japan College for our hun-

dreds of students we have chapel services six mornings each week. Ask Mr. Heckerman, Dr. Rufus W. Miller, Mr. and Mrs. Evemeyer or any other recent visitor to our school, if the singing at our chapel services is not a joy and an inspiration to hear. I am positive it is not equaled in volume at the chapel services or college sings of any of the colleges of the Reformed Church in the United States. And I am equally sure it is not more enjoyed by the students, and neither can it be excelled in spirit.

During the last twenty years the only useful instrument we have had for these services, for concerts, meetings of all kinds, is a *small-sized* upright piano that was second-hand when it came to North Japan College. And please note that it is not even a full-size upright. But now it is practically useless in any service where the entire or a large part of the students gather. We are not going to discard it, even though it is worn out and won't keep tune for twelve hours after being tuned. It will continue for many long years to serve in small gatherings and meetings.

Our beautiful and much-needed Middle School building will be ready for occupancy with the opening of the September term of school. The main auditorium for chapel services has been slightly enlarged over the corresponding room in the building destroyed by fire three years ago. We desire very, very much to have a concert-grand piano to place in this auditorium when we commence work in September. The thought of that opening chapel service, hundreds of students, faculty and friends all gathered together to sing our joy and thanks for the gift of this building, thrills me. If I could have the joy of seeing and hearing an adequate instrument doing its share in that great thanksgiving service, I'd only be one of the many other happy and thankful missionaries here in Sendai. Any piano smaller than a concert-grand would not give satisfaction in such an auditorium. Such a piano would serve us for the next twenty-five years. Besides concerts, rehearsals and

general gatherings, it will render the greater service, the most important service, of leading hundreds of students *six mornings weekly* in a religious service in the heart of this un-Christianized district. I cannot think of anything that would be a finer gift to the life of our religious services, and that would be a greater inspiration to those of us who are striving to do our best to inspire, to educate and to lift up students to a higher level through the medium of good music. I know many of you good readers have been burdened with gifts to various charities and other organizations, but if you could but know the situation here, if you could understand the need, I know what would be the result.

Faithfully,

I. J. FISHER.

Note: Is there not some member of the Reformed Church who will match the splendid gift of Mrs. Lee M. Erdman, of Reading, Pa., who contributed \$1,750 for a fine piano for the chapel of the Miyagi Girls' School? The need certainly is just as pressing.

ALLEN R. BARTHOLOMEW.

Relieving Human Misery Under Difficulties

Yunchi, March 15, 1922.

Dear Friends:—

Here I am, waiting for the train to return to Yochow. It is late today, so am embracing the opportunity to write. Came here this morning for Dispensary. Although it has been pouring rain we had nearly forty patients, the larger half being new cases. The Lord has been blessing the work. Here comes an old woman of seventy-two. She came in December with her legs terribly ulcerated—had to be carried—no money—has to beg for her food. We thought she would surely die, but dressed her ulcers and gave her medicine. She came several times, but today could walk, and her ulcers were healed. We told her of the Saviour who will give her a wonderful new body if she trusts in Him. She has such a kindly face, thoroughly glorified with a mother's wrinkles, and as my faithful "body-guard-nurse"

dresses the abscesses on the head of a crying child, the old lady tries to comfort it. Then she goes out to beg again. From our own district, recently, from forty to sixty thousand people have had to leave their homes and go where they could, to beg for food. On my weekly trips here I go to the home of the mother-in-law of one of the teachers at Lakeside. The old lady had been ill for about fifteen years and had given up all hope of a cure. We could not persuade her to go to the hospital and so just treated her in her home. She has improved and is now able to sit out in the shop, and has a smile on her face and hope in her heart. We pray that the spirit as well as the body may receive revival at the hands of the Lord of Life. You would be interested if you could see the place where we treat our cases—an old Chinese building next to the chapel. The dressing room is shut off from the rest of the building by some matting and bricks piled up, and the medicine cupboard. We bring medicines with us in baskets from Yochow and take the empty bottles back to be re-filled. At Yang Lou Ssu (spelt Yanglowsze in the Postal Guide) we have to do all the work right out in the chapel itself, with the crowds around. Can you imagine the "discipline" necessary to treat over sixty patients in the short three hours at our disposal there? I eat my lunch on the way from the train to town—a walk nearly two miles, and then *work* as fast as we can go until it is time to run for the train. We keep a record of each patient from week to week. Of the work of Mr. Light, Chinese nurse who goes with me, I cannot speak too highly. It is from a Spirit-filled life and there are people from all over China who have been blessed by this servant of God, who used to be a boatman, and has not enough education to complete the nurses' training course, but will surely be one of the "great ones" when the rewarding-time comes. Humility and faithfulness are rare virtues in any land—perhaps especially in China—and it is a great privilege to work along with this exemplar.

Yours in service,

WILLIAM F. ADAMS.

Dr. Hoy Writes About Great Student Gathering

Huping College, Yochow City,
Hunan, China, March 7, 1922.

Dear Friends in the Reformed Church:

Several years ago some one twitted me with the remark, "What do you know? You live in Central China." As I have often said in private letters, it has become a marvel to see how the world is being linked together. Some one thoughtfully sent me some clippings from time to time concerning the Washington Conference. That was carrying coal to Newcastle. Even here in what is considered obscure Central China we feel the daily throbs of the great life and activities of the world. The world is linked together in a marvelous system of news agencies. What is whispered in London is heard in Peking; and what is proclaimed from the housetops in Peking is heard in Changsha and Yochow City. During the sessions of the Washington Conference, when the mail came we could open our papers as eagerly as you would on the streets of Washington, St. Louis, Chicago, and Philadelphia, when you took out your coppers and called to the newsboy, "Boy, give me a paper." This convenience, made possible for us through the enterprise of the news agencies, is tremendously influential among the young people of China. The school boys and girls, young men and women, feel the inspiring throbs of the progressive movements of other countries. The intellectual, moral, and spiritual dynamos in western countries are galvanizing the will of the young people of China. Faster, a thousand times faster, do the modern ideas travel around the world than did of old the great ideas disseminate from Athens or Rome.

The students of the World Federation of the Y. M. C. A. are linked together today in a circle of prayer around the whole world. We are taking part in a six weeks' program of topics, Scripture reading, and addresses, preparatory to the World Students' Y. M. C. A. Conference in Peking during April. We take the daily topics in our morning prayers at school. It is a deeply stimulating act to unite consciously with the student body the world

over; and as our clocks tick off the minutes and the hours, we know that the students' prayers are continuous around the whole world. Remote countries are bound together at the footstool of God. A new student has recently said that he never heard of such things before. He is assimilating the biggest idea that has ever tapped at the door of his brain for entrance. The central theme of all this program is God the Father, and His Son, our Lord and Saviour, Jesus Christ, in whom and for whom all the nations consist. At the same time, our three delegates for the conference in Peking meet every evening with the writer to discuss the topics set apart for that meeting. These topics afford us the greatest inspiration of our lives. From these subjects come the keenest challenges to prepare for the Christianizing of international relations; the application of all personal interests to the one Kingdom of God. At the same time, the writer is renewing his insight into the history of the world. In this way one can see that the prophecies that were uttered twenty-five hundred years before Christ are being fulfilled. There is, as these seers saw of old, a progressive unification of mankind; and, as they foresaw, the nations are longing intensely, and striving strenuously for the peace of the world. Yes, the writer does live in Central China, but we are as near God and as near Heaven as any other place on the face of the earth; and the great heart of humanity beats as strongly and as hopefully right here at this desk as it does in any other part of God's world. God's light is penetrating, God's grace is leaven among the nations. Who can sin today and the nations not find it out? Who can sin against his neighbor, and the world, in the process of being Christianized, not bring the offender to account? Do you not see in more countries than one, sin being located and an account being called for? Do you not behold the intensity of the aroused world's conscience? Here is the place of contact with the forces of righteousness that bring in reflective international morality. Is it not here, when sin is located and judgment is given, that

the grace of the Lord Jesus Christ is felt at work as His Father worked hitherto? One cannot take a comprehensive view of the future of the human race and the progressive advance of the Christian Church without feeling the deeper assurance of the Holy Spirit that taketh from the truth of the Father and turns it into the mysterious leaven that is shaping the nations into the Form that was lifted up on Calvary that whosoever should look upon the same should be healed. A systematic study of the history of the world and the history of the Christian Church must teach that the nation will come into the Kingdom of God. The very fact that there is enough light, moral and spiritual light, shining in the whole world today to make sin and selfishness and cruelty and infidelity to truth and promise hideous sin, is certain proof that God shapes the ends of the nations, rough hew them as they may.

It certainly is a tremendous gain for the gospel that the world can meet together either for political ends or for spiritual ends or intellectual motives, and discuss one another's weaknesses, and make a solemn compact that sin shall more and more be driven out. We see today a world disturbed by, and seething with sin and its inevitable consequences, but the very fact that these are seen, gives evidence that, as the nations' diseases are diagnosed there will be the great Physician to effect a healing through human agencies into which have been burned a new dynamic, a fresh creative force.

Certainly as the young men gather from various nations with some of the biggest and most vital subjects that ever challenged the human mind, God will be there and inspire the deliberations of that conference. As Disraeli said when he pointed to the young men of England, "The glory of England is in her young men," so we may point to the Christian young men of the world and say, "The hope of the world is in the young men who live and move, and have their being and their inspiration in the Lord Jesus Christ." It is said that Socrates saw in the young man, Plato, a mighty force for the future; and that Plato, when the young Aristotle came to him, was elated as he felt burning

within him some of the great hope that should be realized in a man like Aristotle for the world. What did not Jesus see in the young men whom He called one by one to form the inner circle among those who followed him? He saw what you and I see today. Yes, He saw a great deal more. He saw still more perfectly that which you and I have only a slight intuition of. "Lo! I have overcome the world, and the young men are the channels through which part of my victory is being achieved." Thus cometh the Kingdom of God, a unified, morally, spiritually, and intellectually, kingdom of mankind. Thus cometh the assurance of the reign of the Prince of Peace. Let all the nations rejoice and be glad and come before the Lord with singing. The more we locate sin, the more the antidote for sin is being applied, the sooner will come the fulfillment of the prophecies that were made by holy seers forty-five hundred years ago. It is not a small thing to see in this quiet seclusion of Central China that the glory of the Lord in the beauty of His holiness is being established.

Sincerely yours,

WILLIAM EDWIN HOY.

"Come Over and Help Us"

Nanking, China,

March 3, 1922.

Dear Reader of THE OUTLOOK:

If you are this year graduating from college, or if you have recently acquired a degree, I should like to fasten my hands on the lapel of your coat or in some manner take your attention for a few minutes. If you are not eligible yourself, take this letter to your son, to your daughter or to your friend. I only want a few minutes' time—just long enough that this call may have a chance to enter your heart. And this is the call: Come over to China and help us!

I do not overlook the fact that this call has been presented in *THE OUTLOOK OF MISSIONS* again and again. But surely you have overlooked it or you have decided that God was calling the other fellow.

I am thinking especially about Huping College at Yochow, for after the winter we spent there, this is the place to which

our thoughts are constantly returning. And I am wondering who will take Mr. Bachman's place in the chemistry and biology laboratories. Isn't there some young man in the whole Church or in all the Church schools, who can hear that call: "Come over and help us!"?

This is not the only need. We must have an instructor in English. No college graduate need fear that he is unable to handle this subject. All Chinese students must have a foundation in English in order to study their college subjects. And they are eager to learn! I have never failed to be impressed time and again with the response noticeable in an English class. It is much more a pleasure to teach when the students respond so well.

The thing I want to impress upon you is the NEED. In America one could always pick up someone to fill a vacancy, but here we are so far away from you, and we feel so helpless. It is only the knowledge that God is with us. Surely He will not let the work fail for want of the workers!

Come over to China and help us!

T. E. WINTER.

Ayako San

AYAKO SAN was a very pretty little girl. Her father loved her dearly and was proud of his little jewel, as he called her. Her father kept a little cake shop where many people stopped every day, especially young people and children. Ayako San played with the other children of the neighborhood, she could run and jump on her little wooden clogs, she could toss four balls up into the air and keep them going for a long time, she could play battledore and shuttlecock as well as any of them. And one proud day she was allowed to strap her new baby brother on her back, as many of her playmates did. And then a little later she was sent to school, and now she thought she was very grown-up indeed.

But one sad day Ayako San's father died, and then her best friend was gone. Her mother was very busy and her grandmother was cruel and did not seem to understand girls. And they were poor, so poor that they did not know where to get

money to buy rice. The grandmother said, "Ayako is so pretty, let us sell her, we might get two hundred dollars for her, and that would buy us rice for a long time."

But the mother said, "No, I cannot do it, her father loved her so, he would not wish it."

When Ayako San graduated from the common schools, she wanted to go to high school, for she loved books, and many of her friends were going to high school. But the grandmother said, "No, that would be silly. She must go to sewing school and learn to be a good obedient wife, so we can get a good husband for her. Don't you remember cousin Tama, whose mother-in-law sent her away because she could not sew?"

Then one day, no one knew just how it happened, there was a terrible accident in the street, and Ayako's hand was badly hurt. Her mother took her to a big temple and rubbed her hand over the hand of an ugly image, a god who was supposed to cure sickness. But it was no use, and soon the doctor said that the hand must be cut off. And now began sad days for little Ayako. She could not even go to sewing school. Her grandmother said, "Well, she is not good for anything else now, we might as well let her go to high school."

But when they took her to the school, the principal said, "No, we cannot take in any crippled girls, it is against the rules of the school. It would be too bad for the other girls to have to look at her."

And her friends, who were in high school, began to treat her coldly and to laugh at her because she was crippled. Ayako San thought there was nothing left for her to do but to kill herself. Every one despised her, she was of no use, she could not play nor work, even the gods scorned her prayers. She had no friend in heaven or earth.

But one day she met a girl who was a student in the private high school a few blocks away, where the queer foreigners were, who had such big noses and who wore such funny clothes. Ayako San had always been afraid of them, even when she laughed at them. This new friend said, "Come with me to our

school. They will be kind to you there." After much coaxing the grandmother consented, and Ayako went one day to school with her new friend.

And what did she find? She found that there was a school just as good as the public schools, in which the teachers treated her as kindly as they did the other girls. She found that the girls in her class did not seem to care that she was crippled, they even helped her with the things that she could not do with her one

hand. She found that there were still many fine things that she could do, even if she was a cripple. And best of all, she found that the gods who had scorned her were no gods, but that she had a Father in heaven who loved her as much as her own father had loved her.

Ayako San was a little Japanese girl, and this new school was a Christian Mission school. Boys and girls, how would you like to live in Japan?

TERRIBLE FAMINE CONTINUES IN HUNAN PROVINCE AMIDST CIVIL WAR

We are indebted to "The Ursinus Weekly" for the following paragraphs of a letter written by Mr. Clarence E. Heffelfinger, a recent graduate of Ursinus College, who is now a member of the Faculty of the Eastview Schools, Shenchowfu, China.

"I wonder if you people hear anything about the famine conditions here in China. Do you know that more than twenty millions are facing starvation this winter and that thousands are dying right here in our own district every day? Do you know that the missionaries here in Shenchowfu and in this district have practically given up mission work and they are devoting almost all their time to the famine relief? Do you know that it is a common sight for us to go on the street and see parents eating their own children? I have seen with my own eyes dogs eating the flesh from off the bodies of people who were so weak that they fell by the road and waited for death to come. Thousands of children are being sold every day by their parents for a mere sum, girls for about a dollar and the boys for three or four dollars. This may seem dreadful for you to read but what do you think it would be to see?"

* * *

"Last Saturday afternoon Mr. Beck, Mr. Bucher and I were going out to stake off the place where we wanted to have our new school building. About two minutes before we wanted to leave here the students came running into Mr. Bucher's office and told us that many soldiers were outside and that they were going to have a battle in a few minutes. We ran out to

the boys' dormitory and there we could see about three thousand soldiers getting lined up for battle, and about a third of a mile away we could see the other side preparing to fight. We thought the best thing to do for the present was to get all the missionaries into one compound. I went down to see Mr. Hartman and he was preparing to go to Wusuh, which is a town about ten miles from here, where he was to have communion services the next day. He had not heard of the trouble and of course the trip was called off. By that time about two thousand people were gathered at our compound gate and many more coming, asking us to protect them. The city gates were closed and the walls were filled with soldiers. After a few minutes we went up on the top of our house and then with field glasses we could see what was going on.

"After about an hour of anxious waiting to see what was the matter we decided to go and see the generals personally and try to have the fighting done outside the city if possible as in that way many persons would be more safe in the city and we would not have so many to take care of here on our grounds. We turned away all of the men as we are not allowed to take any men in on the compound during trouble."

During these unsettled times in China, let us especially remember our missionaries at the Throne of Grace. Their work is most difficult under favorable conditions. Let us not fail them now.

Plea for Missions

By HORTENSE C. METZGER

Uncover the storied pages,
Turn back the wheels of Time,
List to the song of the ages
And hear the strains sublime.

Before the day of Adam,
Before the fall of man,
God in His love and wisdom
Conceived a wondrous plan
To lead poor, sinful mortals
In this cold world of strife
Back from destruction's portals,
Back to the way of life.

And sage and seer of vision,
In long ancestral line,
Inspired by God's commission,
Led by a hand divine,
Had labored long and striven
'Gainst war and strife and creed,
To build new hopes of heaven
For man in direct need.
Until the cycling ages
For centuries had run,
Then came to earth a Saviour,
God's well-beloved Son.

Christ was the greatest Missionary
That ever trod this earth;
Born of the Virgin Mary,
Child of a lowly birth.
Down from His home in glory
To this sad world He came
To bear our guilt and sorrows
And die a death of shame.
King of all kingdoms mighty,
Ruler of empires vast,
He came to earth in meekness
And conquered death at last.

Unto His chosen followers
He gave this great command:
"Go ye and preach My gospel
In every clime and land,
To every living creature,
Of whatsoever birth,
To every tribe and nation
Throughout this mighty earth."

Today this solemn warning
Comes ringing down the line.
To all professing Christians,

Where'er the sun doth shine;
How can Christ's chosen followers
Who daily call Him Lord!
Thus fail in Christian duty,
Deny God's sacred word?
How in this world of sorrow
Where need and sin are rife,
How oft refuse their Master
To break the "Bread of Life"
To those who sit in darkness—
As in the days gone by,
On every breeze is wafted
A plaintive, pleading cry
For help from "Macedonia,"
From India's coral strand,
From hill and plain and ocean,
In home and foreign land.

Up from the sunny Southland,
Where spicy branches wave,
Down from the frozen Northland,
Where icy tempests rave;
Back from the "Golden Gateway"
That marks the golden West,
Where day by day in splendor
The day-god sinks to rest;
Across the shining waters,
From distant hill and plain,
The pleading cry is wafted,
Is heard this sad refrain:

Awake! each doubting Thomas,
Let love take place of fear.
Arouse! ye sleeping Christians,
The time to work is here.
Let heart and hand be busy,
Let gold and silver flow
Into our Father's coffers
Until the world shall know
The story sweet but olden,
The Saviour's love for man,
The gift of free salvation,
Redemption's wondrous plan.

Till men's and angels' voices
Shall blend in glad acclaim,
Like the voice of many waters,
In praise of Jesus' name.
Till every tribe and nation
Prostrate before Him fall,
Place on His head the diadem,
And crown Him Lord of All.

Upper Sandusky, Ohio.

BOOK REVIEWS

Problems in Pan Americanism. By Samuel Guy Inman. Published by George H. Doran Co., New York. Price, \$2.00 net.

In a very helpful and guiding foreword the author of this book gives the reader a clear idea of its purpose. He also makes this striking statement: "Future historians will wonder that Americans, North and South, lived together on this continent so long without understanding each other." Towards this much-to-be-desired understanding Mr. Inman has made remarkable contribution himself. He has lived in, and seen, the parts of the world in which he takes such sincere interest; he has studied leading questions with sane mind and clear judgment. While he is broad in his sympathies he does not hesitate to point out faults and failures on both sides. One is impressed, as well, with his earnest desire and determination to make Pan American friendship a very real and lasting thing. As the reader goes along through the pages he grows more and more interested—indeed, surprised—as the history and traditions of these rich and picturesque lands of South America are disclosed. These "problems" deserve the thought and consideration of all Americans.

India, Its Life and Thought. By John P. Jones, D.D. Published by George H. Doran Company, New York. Price, \$1.00 net.

Dr. Jones gave an able mind, a courageous spirit and a sympathetic heart to India. He spent the working period of a most successful life as a missionary in that land. This book was written in the prime of his career; several years ago he passed over into eternity, but his strong and true words have added power in these days when so many are eager to learn more about this vast country. Unrest in India, the doings of that mysterious man, Gandhi, and many other things chronicled in daily newspapers and current magazines, make it important that one reads books of this sort, where the author has insight, judgment and sympathy. Increasing knowledge of India opens up a vastly interesting and unusual field. Mysticism, poetry and art are present in all phases of India's life, and fascinate the reader, even while he ponders on the waste, and dust, and darkness that rest over all. There is no more important and informing book on India of the present time.

Enduring Investments. By Roger W. Babson. Publishers, The Macmillan Company, New York City. Price, \$1.50.

Anything that Mr. Babson writes will attract the eye of the financier. He has been a great help to business men in amassing fortunes. Now he tells them how to invest so that their money may bring them the largest returns. The arguments he advances will com-

mend themselves to the Christian men who regard their possessions as a trust from God, but they should be equally convincing to the man of the world. After all, the mind that is busied for a life time in gathering a fortune will want the heart to be assured in the end that there is something enduring in what is left behind. What a wealth of influence the men of wealth can release by consecrating at least a portion of their money to the cause of Missions and Christian education! We could wish this book might fall into the hands of all our rich members.

The Bible a Missionary Message. By William Owen Carver, LL.D. Publishers, Fleming H. Revell Company, New York City. Price, \$1.50.

Dr. Craver has written two other volumes on the same general theme, the Bible concerning Missions. While this study is intended for the special use of students in the higher schools of learning, it will easily lend itself for Mission study classes. The author presents in ten chapters the mind of God in the work of Missions, and draws his proofs from Hebrew worship, prophecy, the Gospels, the Acts of the Apostles, and Paul, whom he regards as the interpreter of the Missionary message. No man can read this book without being convinced that the Bible is the record of God's redeeming love, and that the Missionary enterprise is the way that this love can reveal itself to a sinful world. Pastors and Sunday school teachers will find in these pages much valuable material.

The Crisis of the Churches. By Leighton Parks, D.D., Rector of St. Bartholomew's Church, New York. Publishers, Charles Scribner's Sons, New York City. Price, \$2.50.

Here is a volume that should find its way to the library of all the leaders in the several households of faith. That the Church of Christ is facing a crisis no one can doubt who reads this book. In clear tones the author sounds the alarm. He analyzes the weaknesses of the Church, and points the way to remove them. Not until all the Churches will live together "in the unity of the spirit" can they hope to accomplish the task of Christianizing the world. This unity can be brought about by the fellowship of Christians. Unity based on creed, worship or government is impossible. Dr. Parks lays bare the folly of the Bishops who composed the Lambeth Conference when they propose a plan of Christian unity on the form of government. He pleads for a better understanding among the Churches, an inner acquaintance of the membership, and thereby realize the prayer of our Lord. Vision and patience are essential. Referring to the work

of Christian Missions, the able author asserts: "If in the far future, the Christian people could unite practical wisdom, merciful service and adoring love the world would know that God had sent them."

Psychology and the Christian Life. By Rev. T. W. Pym. Published by George H. Doran Company, New York. Price, \$1.50 net.

This small book comes across the water bringing big messages to those who are thinking broadly and seriously in these stirring times. The author is Head of Cambridge House, England; he is a thorough student, a deep thinker, a clear writer. In eight chapters he reasons about psychology and common sense; the general relation of psychology to all phases and features of life and thought; Christianity and psycho-analysis; and the psychology of Jesus. In the preface Mr. Pym says that he "merely touches upon all these things," but he writes so clearly and intelligently that he stirs the deepest sort of interest; his style is able and direct. The new psychology is puzzling many, and this new statement of its application to modern intelligence is very practical. The thoughtful reader cannot fail to find much that is enlightening and helpful in these pages; many will be glad to go further, and become interested in several of the books recommended at the end of the general conclusions.

Truly Helping Others

Many persons come to me for help in a business way. They ask for advice as to how to get a position or how to get their children employment. These people are earnest and my sympathy naturally goes out toward them. They are willing to work, and it seems a pity that they cannot get work which will enable them to live comfortably and happily.

In practically all such cases, however, my judgment tells me that it is not sympathy they need, but rather religion. Whenever I have occasion to have any

business dealings with one of these unfortunate people, I always see the reason why they are not succeeding. They lack religion. There is a reason in themselves for the present condition of all such unfortunate people. Yet, when attempting to show them this difficulty with themselves, I am often misunderstood. People want sympathy, but they don't want advice, even if they ask for it.

With all the churches and their various forms of work, one wonders why more attention has not been directed toward this end. There are many people who need merely more religion in order to succeed. Instead of talking about the "rights" of the workers, and of the various things to which all people are "entitled," surely the poor themselves would be infinitely better off if taught another doctrine. What helps me most is to keep continually in mind that I shall get what I deserve, no more and no less, as the Parable of the Talents describes. When things go wrong, this helps me to hunt for the cause and correct the difficulty. When I am starting a new work, this encourages me to know that if I render good service the result is sure to be profitable. Shouldn't religion be taught in this way to all our young people at home and at school? Shouldn't we frankly tell people who are unsuccessful that they lack religion? Such a charity would not be popular, but it certainly would be effective. You never have business relations with one of these unsuccessful people but you usually see that lack of religion is the reason why they are out of a job or are not getting on better. Of course, one great difficulty is that we, as parents and teachers are not up to the standard ourselves. **ROGER W. BABSON.**

BOARD OF FOREIGN MISSIONS Comparative Receipts for Month of March

Synods	1921			1922			Increase	Decrease	
	Appt.	Specials	Total	Appt.	Specials	Total			
Eastern	\$6,819.38	\$3,247.40	\$10,066.78	\$7,801.58	\$3,329.64	\$11,131.22	\$1,064.44	.....
Ohio	892.50	1,156.24	2,048.74	1,885.72	2,050.96	3,936.68	1,887.94	.....
Northwest	412.02	982.08	1,394.10	985.68	716.08	1,701.76	307.66	.....
Pittsburgh	1,400.00	779.90	2,179.90	1,550.00	922.56	2,472.56	292.66	.....
Potomac	2,027.15	863.54	2,890.69	2,680.88	1,729.94	4,410.82	1,520.13	.....
German of East	772.21	214.63	986.84	697.00	366.10	1,063.10	76.26	.....
Central	609.42	811.21	1,420.63	357.60	525.28	882.88	.....	\$537.75
Midwest	536.33	571.53	1,107.86	549.03	278.38	827.41	.....	280.45
W. M. S. G. S. ....	.....	941.82	941.82	.....	4,597.05	4,597.05	3,655.23	.....
Annuity Bonds .....	.....	3,333.34	3,333.34	.....	300.00	300.00	.....	3,033.34
Bequests .....	.....	2,136.00	2,136.00	.....	.....	.....	.....	2,136.00
Miscellaneous .....	.....	.....	.....	.....	.....	.....	.....	.....
Totals	\$13,469.01	\$15,037.69	\$28,506.70	\$16,507.49	\$14,815.99	\$31,323.48	\$8,804.32	\$5,987.54	
							Net Increase.....	\$2,816.78	

Woman's Missionary Society

EDITOR, MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

CHINATOWN NEEDS MISSIONARIES

FIVE things which happened within a week seemed to urge a visit to Chinatown, one of the many little cities within Greater New York. As I descended the steps from the "L" at Chatham Square I wished that I knew where to go or what to ask for, but, like Mr. Micawber in "David Copperfield," I hoped something would turn up. While hoping for that something, I began to wander along the crooked streets, looked into importers' windows, where beautiful silks and porcelains were displayed, ventured into a "safe"-looking place to find delicately carved ivories, handwrought brasses and lustrous porcelains displayed from behind heavy glass cases built into the wall. As I kept on walking along Mott, Pell and Doyer streets something did turn up very suddenly. I found myself on the outskirts of a mob which had gathered with such rapidity that in a few minutes the street was filled from curb to curb. A raid on an opium joint was responsible for the mob. I learned this from the missionary at the Chinatown and Bowery Settlement for girls. From the time of the mob a program developed which lasted late into the night—a program which illustrated the meagerness of the forces at work for Christian Americanization and the eagerness of the Chinese for opportunities to learn to read English. The English class provides the occasion to teach the principles of Christ to the Chinese.

To return to the five things responsible for the trip to Chinatown: Ernest Poole's comparatively recent novel, "Beggar's Gold" and four letters from Yochow City, China. Receiving the letters in such quick succession kept China and the story of "Beggar's Gold" in my mind. Its theme kept revolving itself before me, episode after episode—men and women who lose themselves in years of service as teach-

ers, settlement workers and missionaries in our American Chinatowns, living in tenement houses, over tea shops and eating houses, working year after year to instill ideals of Christian America into the hearts of Chinese who have come to this country.

One illustration from "Beggar's Gold" as an example: The American girl teacher is before her Chinese class teaching English; she says, "China is poor, but China is rich—richer than the wildest dreams!" "You are beggars sitting on bags of gold." "No matter how some foolish Americans may laugh at you, I hope that you will never forget to be proud of your country."

It is the exceptional man or woman who becomes a worker in Chinatown. Our imagination has built a wall which surrounds Chinatown and leaves it largely to itself so far as Christian influences are concerned.

The Baptist and Methodist denominations do missionary work among the Chinese of New York. The division between the two denominations is unique: the Methodists work with the women and children, the Baptists with the men. The same buildings are used by the two denominations.

An interesting event, under the auspices of the Americanization Division of the Baptist Home Mission Board was scheduled for the evening I happened to be in Chinatown. It began with a supper at the Port Arthur restaurant, when several hundred members of Baptist churches of New York and vicinity and a number of Chinese had supper together. This was followed by an entertainment in the Morning Star Chinese Mission, where addresses were made by educated Chinese upon the general theme, "China's Contribution to America."

More than a hundred fine-looking, well-dressed Chinese men, a few women and nine children were in the audience. The program of music, addresses and stereopticon views would have been a credit to any group of people. Miss Mabel Lee To, a graduate of Columbia University and daughter of Mr. Lee To, the mainstay of the Morning Star Chinese Mission, gave a remarkable address, in which she compared the Chinese and Christian conception and understanding of Brotherhood—duty and love.

The Chinese evening was the fifth in a series of meetings with foreign-speaking

groups, among which Home Missions are conducted by the Baptist denomination. The purpose is two-fold: an interchange of fellowship and the enlistment of volunteer workers to teach English and help as Sunday school teachers. It is difficult to get volunteer workers for Chinatown; fear, the unlovely sights, the repellent men, stories we have heard, dirt and odor restrain many persons who have leisure and ability for the service. Many young volunteers would rather go to China than to Chinatown. The world is the field, and the laborers are few. Pray for laborers.

Echoes from United Day of Prayer

Tiffin, Ohio.

A very attractive program and invitation for the Day of Prayer for Missions was issued by the Tiffin Missionary Union, of which Mrs. J. Albert Beam, formerly of China, is the President. This program and invitation was distributed a week before the meeting.

The program gotten out by the Council of Women for Home Missions was the basis of the local program. Upon entering the room each person received one of the Council programs.

Eight denominations were represented. The service was held in Grace Reformed Church and continued from 9.30 A. M. to 4.30 P. M., with one hour at noon for luncheon.

Hummelstown, Pa.

The W. M. S. of Hummelstown held a noon-time prayer-meeting from 12.30 to 1 o'clock preparatory to the united service of prayer, in which the other denominations of the town joined in the evening. Mrs. Fred Kelker, of Harrisburg, Pa., made a wonderful address on "Prayer and Missions."

Reading, Pa.

The Reformed women of Reading carried a large share of responsibility in the observance of the United Day of Prayer for Missions. The service was held in Calvary Reformed Church. Mrs. Kenderdine,

the President of the Interdenominational Missionary Society of Reading, is a member of Calvary Reformed Church. Mrs. Jessie Mengel, President of the W. M. S., Reading Classis, conducted the "Prayer and Praise" service.

Huntington, Ind.

Judging from the fine account of the United Day of Prayer for Missions in the Huntington daily paper of March 3rd, the effort was rewarded with the desired success. "About three hundred and seventy-five members of the missionary societies of the city were present at the second annual meeting of the Women's Board of Missions, which was held at the St. Peter's Reformed Church. Missionary societies from eleven denominations were represented and sessions were held both morning and evening."

A commendable part of the service was the disposition of the offering, which amounted to forty dollars. The Women's Union Christian Colleges of the Orient and Christian Literature for Women and Children in Mission Fields received two-thirds, while the other third was given to the Work for Farm and Cannery Migrants.

Bellevue, Ohio.

The Women's Missionary Societies from the five Protestant Churches of the town united in a first union service to observe the "United Day of Prayer for Missions."

The spirit of the meeting was fine and will likely result in the organization of a Missionary Federation.

Bucyrus, Ohio.

The Reformed women of Bucyrus were active in carrying the United Day of Prayer to a successful issue. The offering from the union meeting was sent to the Federation of the Women's Boards of Foreign Missions for the Union Colleges of the Orient and Christian Literature and to the Council of Women for Home Missions for the Migrant Work. Mrs. E. Fledderjohann is the President of the City Federation.

Day of Prayer Offerings

This year with the Call to the United Day of Prayer for Missions, the Women's Christian Colleges of the Orient, Christian Literature for Women and Children in Mission Lands and the Work among Farm and Cannery Migrants were named as appropriate objects of support from the offerings in the Union Meetings. Thus far offerings were received from eighteen Missionary Federations totaling about \$400. The response to these interdenominational objects came from five Missionary Federations in Ohio, two in Pennsylvania, one in Massachusetts, two in Illinois, one in Indiana, three in California, one in Montana, one in Arkansas, one in Iowa, and one in Florida.

The Right Office

Is your missionary society thinking of ordering new mission-study books? Please say to the one who is to send the order: "Send it to Miss Carrie M. Kerschner, Room 408, Reformed Church Building, Philadelphia." Please pass the same request to the officers of the Auxiliary and Mission Band. The request for care goes to the Eastern Synods only. With the present-day premium on time and money, we should remember to send the order direct to the right office. In the East, orders for mission-study books, as well as all other literature used by the Woman's Missionary Society, the Auxiliary and Mission Band must be sent to Miss Carrie M. Kerschner.

Among the Workers

Thankoffering afternoon for the Shamokin Mission Band, under the direction of Miss Mary E. Aucker, gave much pleasure to the children, because they had done so well in their first thankoffering. The offering was \$28; the children had the boxes six weeks.

A simple program, which consisted of a Thankoffering Exercise, a solo and short story, with the ingathering of the thankoffering occupied the Mission Band hour.

It may be said with a great deal of truth that Mrs. Evemeyer "worked her way westward"; at least she had a well-filled program at the beginning of her journey. On March 26th she delivered two addresses at Wooster, Ohio. Other engagements included Indianapolis, Chicago, Dayton. Mrs. Evemeyer addressed the Student Volunteers at Heidelberg University, Tiffin, the seminary students at Dayton and had conferences with groups of missionary women in the cities where addresses were made.

While abroad she made good use of her camera. She has had her pictures made into slides to illustrate lectures and addresses wherever the illustrated address is desired. We bespeak a very busy life for Mrs. Evemeyer on the Pacific Coast.

A large consignment of workable material was sent to Mrs. William E. Hoy by the Woman's Missionary Societies of Reading and vicinity. The cut patches and other sewing material were assembled and packed in First Reformed Church on March 30. This splendid box of material will go a long way toward giving work to the Chinese women for several months.

The Prayer Calendar

The prayer for the month of June was written by Mrs. Herman H. Cook, of Tiffin, Ohio.

On April 7th, 1916, Rev. Mr. Cook died of pneumonia, after giving thirteen years of service as missionary in Japan. Mrs. Cook came back to her home at New Knoxville, Ohio, with her six small daughters. About a year ago Mrs. Cook moved to Tiffin, in order that her daughters may

have the advantages of the University town.

Rev. Mr. Cook was an apostle of the strenuous life, and when conversing with missionaries from Japan we still hear of the things begun or carried forward by Mr. Cook.

Through the efforts of Mr. Heckerman, a fund is being raised toward a Memorial Chapel in honor of his good works.

The "Willingness" Sunday School Class

Huping College,
Hunan, China, Feb. 5, 1922.

Dear Friends:

Being a mother of three precious little ones, I cannot take a very active part in the missionary work. God willing, some day, when the children are grown up, I hope to have this pleasure.

Last year in January a Woman's Class was organized in the Huping Sunday School, and I was asked to become the teacher. We have 17 women enrolled, all of whom live inside the compound. They are the wives of our Chinese teachers and servants. Eight of them are Christians, and on Easter Sunday three more were baptized. Some members of the class can read, others cannot; some look real fresh and clean; others as if they had forgotten to take a good wash and put on clean clothes.

Some of the members have to bring their little ones with them, but I don't mind that, for Chinese mothers have a great way of keeping their babies quiet during service by putting them to the breast. Although the little one may get colic afterward from being overfed, it is quiet during the service.

It is my heart's desire that the non-Christians may catch a vision through the lessons which we try to make plain to them. During the last month I notice specially good attention and I feel so encouraged.

I wonder if you would like to know how I go about preparing my Sunday school lesson. I use "Peloubet's" notes and I select what is most practical for these women. Very often the illustrations fit exactly into my message. I write out my

whole lesson in English. Then I translate it into Chinese, using the Romanization for the Chinese pronunciation. Then I read the lesson to the Chinese teacher, who corrects my mistakes. He has been a Christian for many years, and takes great interest in helping me get the lesson into the Chinese idiom. Translating has been a very great help to me in getting this difficult language.

Usually twelve to fourteen women attend the class. According to Chinese etiquette, it is not proper for men and women to meet together in public, so our kind Sunday School Superintendent, Mr. Hsuing, suggested we meet in one corner of the Church, with a screen about the class. Well, friends, the plan worked fine.

No doubt you would like to know about our very first Sunday. It was a stormy day, and some of our women do not have rain shoes, so I did not expect a good attendance. The first one who came was the Bible woman, and she whispered to me, "I do not think any others are coming." I wonder, friends, if you can realize how I felt. I longed to present my message to some one who knew less about the lesson than I did. I whispered to my Heavenly Father that if He would send me two more I would be happy. Before Sunday School closed there were five of us. Again my Heavenly Father gave me more than I had asked for.

The name of this class is "Willingness." May we always live up to this name! I am very happy that I can do this work outside of the home.

With best wishes to you all, I am,

Yours in His service,

EMMA M. LEQUEAR.

The Open Mind of the Chinese Student

Huping College, Yochow City,
Hunan, China, Feb. 9, 1922.

Dear Friends in the Homeland:

Years ago it was my pleasure to be the teacher of history in the Huping College and Middle School course, but when I went on furlough in 1914 the history work passed into the hands of Mr. Reimert,

who continued in it until his untimely death in 1920.

Since then history and the social sciences have again been in my hands. What a privilege to be a Christian teacher of these subjects at a time like this, when the Chinese young men and women are determined to set up a republic like America, and do not know how!

First, there is the interpretation of European and American political life, in which the boys and young men are intensely interested because of the political turmoil in this would-be republic. They want to know the sources of strength and greatness in the United States and in some of the European countries. They want to know why some are weak. They want to know why they often go wrong. They want to know the relation of Christianity to these things.

In sociology classes, the young men are especially interested in the great difference between family life in America and in China, because in China family life means a community life of grandparents, uncles, aunts and cousins, etc., all in one building or group of buildings, and not the isolated father, mother and children, as is usual with us in America.

In economics, they are keenly interested in the stable banking and currency systems of the Western nations and in how to remedy the deplorable financial troubles of China and the Chinese people. They want to know, of course, how Chinese workmen at ten to fifteen cents a day can be changed into workmen at three to six dollars a day, as in America! Our teachers want to know why we have a hundred or more dollars a month, while they have only ten or twenty. They wonder at the difference between the roads of Western countries and the crooked, narrow paths of China.

And then there are all the marvels of the nineteenth century to become acquainted with; the steam engine, the electric motor, the telegraph and telephone, the flying machine, etc., with their intimate relation to intercommunication between villages, cities, states and nations.

If one can answer all these questions

in such a way as to inspire the Chinese young people to earnestly seek the relation of Christianity and of education to these great matters, then one is a *Christian* teacher. These are some of the things I am trying to do in a humble way.

HORACE R. LEQUEAR.

A Winnebago Boy

By LOUISE GREETHER

Former Teacher at the Winnebago
Mission School

HARRY THUNDER was a twelve-year-old Winnebago boy. He lived in a round wigwam. This had to accommodate his father, mother, aunt, four or five children, and sometimes other relatives and friends. Harry's father was one of the head men of the tribe. He looked very queer, for he had a pock-marked nose of unusual size, caused, perhaps, by the use of too much fire-water. He spent a great deal of his time at the tribal feasts and dances. Here he and the other head men would tell tales of the tribe and its religion, chant weird songs, or beat the tom-tom. Sometimes, at a pow-wow, they painted their faces in wonderful colors and wore feather war-bonnets.

Harry's mother and aunt wore strings and strings of beads and many silver bracelets and ear-rings. They wore long, full skirts, with a ruffle at the bottom, and loose waists, extending over the skirt. When at home in the wigwam, they sat on the floor, while the babies rolled around on their laps. Until a child was about a year old, his mother carried him on her back, and his bright black eyes saw everything that was going on about him. Round about the sides of the wigwam on the floor lay quilts and blankets that served as bedding by night and as seats by day. The clothes hung on pegs on the frame-work of the tent. Harry's wigwam had a little rusty tin stove in the center. In some wigwams there were only open fires, and oh, my! if you walked in there you could hardly see because of the smoke, and the tears would run down your cheeks. The Indians lie on the floor, because the smoke rises to the top. The

iron kettles and dishes that Harry's mother used stood on the ground beside the stove. Sometimes the dogs and chickens would feel lonesome outside and they would come in and help themselves to the remains of the last meal.

Harry's father treated him well, when he was sober, but not when drunk. One day he lashed him with a buggy-whip, because he had gone to work for his uncle after school, instead of coming home. Harry's uncle and father were not on very good terms, for the uncle had left the old religion and had joined the medicine-eaters.

The medicine-eaters said they believed in the white man's God and His Son Jesus. That was all very well, but it did not end there. They took part of a cactus plant, called peyote, which looks like a dried peach stuffed with cotton, and ate it. After eating this they dreamed wonderful, and sometimes horrible things, and they believed that it was the Holy Ghost that had caused them to see these things. Once a man ate peyote and then drove home in a wagon. When he looked at the

wagon, it seemed a mile long. The horses looked just as long as the wagon. When he met another wagon he was afraid he would never be able to pass it, because that looked so long, too. Now, isn't that a strange religion?

Since we have prohibition, Harry's father drinks no more whiskey, and is quite respectable. The family now lives in a house instead of a wigwam. Harry is a fine-looking young man. He has been to different schools. He dresses in the finest, most modern clothes. Let us hope that the seeds that were sown in his heart in the little Mission School at Black River Falls and elsewhere will some day bear fruit, and he will become a Christian man.

A Winnebago Girl

By LOUISE GREYHER

IN a tiny, tar-papered shack lay an old, old Indian squaw. She was blind. Her bed, a bunk of hard boards, with a few rags on it, took up one-third of the room. On the opposite wall was a similar bunk. A bureau occupied the space at the far



INDIAN WIGWAM IN SUMMER TIME

end between the bunks, and a rusty stove stood in the center. Besides the old lady, three other people lived in the shack, her daughter and her daughter's husband, and a thirteen-year-old great-granddaughter. This girl's name was Ida War Club, and, as she was somewhat unruly, the name suited her very well. She did not like the name and said her real name was Alice Three Crows.

The old lady's daughter, Ida's grandmother, was usually drunk, and so was her husband. They would sometimes force Ida to drink whiskey, and then she was wilder than ever.

Ida attended to the little cooking and other housework that was done. The family laundry she took to the creek. There it was soaked, soaped and rubbed with smooth sticks until fairly clean. It was rinsed in the creek and hung on the bushes to dry. The clothes were worn without being ironed. Ida also took care of the old lady. She would stuff her pipe with tobacco and light it for her. When she went out of the house, Ida had to lead her. Sometimes the girl would grow impatient and pull her along too fast, and the old lady moaned, "Henu, Henu!" This is always the name of the oldest girl in the family.

One day they decided to move nearer to the creek, and so the shack and furniture were loaded on a wagon and set up in the new surroundings. Before this Ida had come to school very irregularly, and now she hardly ever came. She was greatly missed, for, in spite of her wild ways, Ida was kind-hearted and lovable. One day she insisted on yelling into everybody's ears. When some one complained of an earache because of it, she quickly ran home and brought a bottle of sweet-oil. In her haste she dropped it on the floor, and broke it, and then ran back home as fast as she could.

Though Ida understood little English, she seemed to enjoy the Bible stories. More than anything else, she liked to hear about angels. Whenever she wrote upon any subject in school, it mattered not whether it was some animal, as the cow or pig, or some other equally common thing, she somehow always managed to write something about angels. She was

not, however, ready to become a Christian, and joined the medicine dance, a secret Winnebago religion. Anyone who joined this had to bring gifts, like blankets and ponies, for the head-men. They had to fast for about four days, and dance almost day and night, to show that they were fit to join this order.

Soon after this her family moved to the Winnebago reservation in Nebraska. Here she was married against her will. She is now a rich woman and rides about in fine automobiles. As far as looks are concerned, she has not changed much. Near her home there is a Mission of the Reformed Church in America. Perhaps she attends services there, and will learn more about the angels, and become like them.

The W. M. S. Department Quiz

(Answers to the questions are found in the pages of this department.)

1—Give the name of the Woman's S. S. Class at Huping, Yochow City, China. Who is their teacher?

2—What did Livingstone give as the chief requirement of a successful missionary?

3—Name a very harmful drug used by the Indians. From what plant is it taken?

4—What is the mode of boarding a Tungting Lake steamer?

5—Are the Chinese slackers when it comes to study? If so, give illustrations; if not, give illustrations of what they want to know.

6—What parable does Rev. Immanuel Gittel use as the theme for his article?

7—Why is it important to send orders for Mission Study books to the "right office"?

8—The story of what recent novel is laid in Chinatown, New York City?

9—What is the difference between the Chinese and Christian conception of brotherhood?

10—What are some of the hardships of a foreign missionary?

The W. M. S. Department of the June OUTLOOK OF MISSIONS will feature the interests of the College Girls in our Reformed institutions.

SOWING THE SEED IN BETHEL COMMUNITY CENTER

By REV. IMMANUEL GITTEL, SUPERINTENDENT

A GOOD many of our Christian friends confront us with questions which, at times, are very embarrassing. Some ask us how many converts have we made? Some how often have you conversions? Or, are you getting many converts in your Mission, and other questions of the same nature.

As a Jewish Missionary, I am safe to say, in my reply to such questions, that we cannot convert anyone, Jew or Gentile. Conversion is a work done entirely by the Holy Spirit of God. The Spirit alone convicts, convinces and converts a sinner from the error of his ways. We as missionaries are like the farmer, namely, we are sowing the spiritual seed and the Lord sends the sunshine, rain and later on the harvest.

It is to be deplored that so many Christian people imagine that the work among our Jewish people is similar to that of the Rescue Mission. The men and women reached by the Rescue Mission, Salvation Army, revival meetings and similar organizations are those who in almost every case have at some time or other been in touch with Christianity or Christian training. Not so with the Jew. He has been taught from his youth up that Christianity is a thing to be avoided. He hates the very name of the Saviour of men, and refuses to touch the New Testament as something unclean.

The birth of a Jewish soul is peculiar. It passes through a process of which the Gentile soul does not know, nor does the Gentile have to pay the great price for the New Life as the Jew.

We are experiencing in our work the four kinds of soils according to the classification, numeration and description of our Lord's parable of the sower.

The first class is where some of the seed falls by the wayside. This kind of work is the most heartbreaking to us. Our people hear the Truth, but when they leave the Mission and come in contact with some of their relatives or friends they are so ridiculed that they never come near the Mission again or care to hear more

of the Word of God. The seed here does indeed fall on unfruitful soil.

The second class is where some of the seed sown falls upon stony places. These are the ones who hate the name of Jesus and whose hearts are hard like a stone. They are indeed very hard to reach, as they are stiff-necked and stubborn, and there does not seem to be anything that could touch them. They have eyes, but they see not; they have ears, but they hear not; they have a mind to reason, but will not reason.

The third class is where some of the seed falls among thorns. We think that those who hear the Truth will bring forth fruit. Here, too, we are sadly mistaken. Bad influences, environment, prejudice and the company of those who think evil and do evil chokes the good seed and it dies.

The fourth and last class we find some of the seed falls into good, fertile soil. We praise God for this class. In fact, if it would not be for that class, all our efforts put forth would be in vain, and we would be blue, discouraged and despondent, and would very likely give up the work and flee like Elijah and Jonah did. It is so encouraging to see the faithful ones stay by us and by the Lord. I could cite case after case to illustrate what I have said, but space will not permit. However, I must just mention the fact that one of our dear girls gave up home and loved ones for her Lord and Master, after she had suffered severe persecution. She has a unique and wonderful testimony, and as often as we think of her and others we see clearly that it pays to serve Jesus and faithfully sow the seed in the morning, during the day and by night. Yes, the work and the growth of the Kingdom of God have always been and are being conducted among these four classes of people. The longer we are in the Jewish work the more we see the seed sown among these four classes of people.

Is the work worthy of your support? Our reply is most emphatically *yes*. The Lord explained this parable of the sower

by saying that the field where the seed is sown is the world. The Jew is in the world and is a part of the world. Therefore, we believe that that is work which needs to be done, and so we are engaged in sowing the seed among God's chosen people, and earnestly praying as we sow that the seed may fall in fertile soil.

We cannot point to great numbers professing the Christian faith, first, because our work is new, and, second, because a prejudiced and blind people cannot be won in a few months. To uproot a wrong conception of Christ and the Church and a prejudice that has been in their hearts for centuries is not an easy task, but rather a herculean task. In our own strength we can do nothing, but we go forth in the strength of the Lord and with the prayers of our Christian people.

In closing I would quote the words of the poet:

"Sown in the darkness, or sown in the light,
Sown in our weakness or sown in our might,
Gather in time or eternity,
Sure, ah, sure, will the harvest be."

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The Road Home

The day is past. It's sunset time.
The work of the day is done,
And the toilers hurry, and get in line,
Toward the road that leads them home.
They're weary, too, but they hurry along,
And full of cheer all the way.
I can see them smile, and hear their song,
On the road at the close of day.
All are at home, and night draws on;
The evening star shines bright;
And I love to think, when here alone,
Of the Road that leads to the Eternal Light.

ELIZABETH W. FRY.

Literature Chat

GARRIE M. KEESCHNER

A bus on Fifth avenue, New York City, displays this sign, "Our drivers offer courtesies of the road. What is your response?"

The Educational Commission of the Woman's Missionary Society of General Synod offers the new literature for 1922-23. What will be *your* response?

FOREIGN BOOKS

(Beginning September, 1922)

The Woman's Missionary Societies will use "Building with India," by Rev. D. J. Fleming, D.D. Price, paper 50 cents, cloth 75 cents. Dr. Fleming is well known through his book, "Marks of a World Christian."

For the *Young Woman's Missionary Auxiliaries* there will be "India on the March," by Rev. Alden H. Clark, 50 cents paper, 75 cents cloth. Supplementary reading for the girls is to be "Lighted to Lighten," a book on girls' life in India and on the work of the Union Christian Colleges for women. The author is Alice Van Doren, a missionary in India under the Reformed Church in America. The price of Miss Van Doren's book is 50 cents paper, 75 cents cloth.

For *Juniors* we shall have "The Wonderland of India," by Helen M. Rockey and Harold B. Hunting. Paper 40 cents, cloth 60 cents.

For *Very Little People* "A Child Garden in India," a book of verses and comments, the size of the Bunny Rabbit books, is being written by Amelia Josephine Burr. Every one will need it and want it with its verses of

"White children of the silver moon,
Brown children of the sun."

Then there will be Picture Sheets entitled "Everyday India," 25 cents, and "Boys and Girls of India," 25 cents. India Primary Picture stories will sell for 50 cents, plus postage, about 10 cents.

A wall map of India, 38 x 46 inches, up to date, made by an expert especially for this year's study books, will be available at 60 cents.

"Larola," a one-act play, 25 cents, and a new Pageant by Anita B. Ferris will be the dramatic material for sale.

HOME MISSION BOOKS

(Beginning March, 1923)

The theme for Home Mission Study will be "The Negro in America." Dr. George B. Haynes has written the book for Seniors. It is entitled "The Trend of the Races." Paper 50 cents, cloth 75 cents. Recommended for Adult Mission Study Classes, but will not be used by the *Woman's Missionary Society's* programs in 1923. We will offer a comprehensive program on our own Home Mission work.

In the Young Woman's Missionary Auxiliaries Mrs. L. H. Hammond's book, "In the Vanguard of a Race," will be used. This book will contain twelve biographical sketches of negro men and women who have made outstanding achievements in various fields of endeavor.

For boys and girls nine to twelve years old, Anita B. Ferris has written a delightful book called "The Magic Box," six stories portraying home, school, church and community life of negro boys and girls in different localities and under varying influences. Price, paper 40 cents, cloth 65 cents.

For children six to eight years old there will be a set of "Negro Primary Picture Stories," collected and edited by Mrs. E. C. Cronk. Price, 50 cents and postage.

All of the above can be secured from Miss Carrie M. Kerschner, Room 408, Reformed Church Building, Fifteenth and Race streets, Philadelphia, or Woman's Missionary Society, 14 Remmele Block, Tiffin, Ohio.

In addition to the material offered above, the Educational Commission is preparing packets containing program outlines, leaflets, etc., to cover the work of all its departments, from September, 1922, to August, 1923. Due announcement of packets and prices later.

PLEASE CLIP AND PASTE THIS NOTICE IN YOUR MISSIONARY SCRAP BOOK.

A practical manual on Educational Dramatics for use in the local church is being written by Anita B. Ferris. Every church should have its own copy. Price, 75 cents. The Department of Missionary Education, Rev. A. V. Casselman, Director, was obliged to underwrite this book for a certain number of copies so that its publication might be made possible. Order directly from Mr. Casselman, Room 700, Reformed Church Building, Fifteenth and Race streets, Philadelphia. Ready about June 1st.

Young Woman's Missionary Auxiliary

MRS. J. EDWARD OMWAKE, SECRETARY

The Missionary, Qualifications and Work

"The Why and How of Foreign Missions." Chapters IV and V.

"Missionaries are carefully selected men and women, the best types of Western Christian character and culture." They are not haloed saints to be set up on pedestals, but they are able, sensible, intensely human and devoted Christian workers.

Foreign missionaries are real heroes. You girls who are longing for something heroic to do can find no sphere where that quality is more needed than in the life of the foreign missionary. They can say with Paul: "I am ready" to do, to dare, to endure all things for the sake of the gospel of Christ.

The life of the missionary is filled with hardships:

1. Separation from home and loved ones, including the separation of missionaries from their own children.
2. Mental strain.
 - a Loneliness and isolation.
 - b Lack of public Christian sentiment and environment.

- c Weary monotony, sometimes arising from uncongenial associates.
3. The torture of a sensitive mind living amid unrelievable distress. Every non-Christian land is a land of pain.
 - a Famine.
 - b Disease.
 - c Insanity, blindness, torture of bodies to drive out demons.
 4. Mental suffering caused by morally suffocating atmosphere.
 - a Licentiousness.
 - b Vice and crime enshrined in the very temples of Asia.
 - c Missionaries' own motives sometimes grossly misjudged.
 5. The spiritual burden:
 - a "And ye would not." Offers of aid for time and eternity falling upon deaf ears.
 6. Physical dangers:
 - a Fever and unhealthful climatic conditions.
 - b Perils to missionaries in the interior from mobs, robbers and civil strife.—Ex. Missionary William A. Reimert.

What are the essential qualifications of these *picked* men and women for service in the foreign field?

1. Good health.
2. Age, not over thirty-two or three, on account of difficulty in acquiring language.
3. Educational training:
 - a College, professional and technical training for men and women, if possible.
4. Executive ability and force of character. Must be able to lead and organize.
5. Common sense, alertness, self-reliance and sound judgment.
6. Firmness of purpose, consecration to a life task, one who can "endure hardness as a good soldier of Jesus Christ."
7. Tact, the gift of living with others, and a cheerful spirit. Mrs. Fitch in speaking of the contagion of a cheerful spirit, says: "All this ye ought to have done, but the *shining* ye must not leave undone."
8. Christian character and spiritual life

are indispensable qualifications. Livingstone gave as the chief requirement of a successful missionary: "A goodly portion of God's own loving yearning over the souls of the heathen."

The missionary must be, above all else, a spiritual guide. The joys of the missionary life are unspeakable. Did you ever see a person who had once engaged in foreign service ever really satisfied in any other calling?

Read "What Constitutes a Missionary Call," by Dr. Robert E. Speer, Secretary, Presbyterian Board of Foreign Missions.

Have three girls tell the story of the missionary at work. Let the first one tell about the missionary and the Bible (pp. 104-106). The second about the missionary and medical work (pp. 107-109). The third about the missionary and social service (pp. 110-114).

Questionnaire:

1. What are the different grades of mission schools?
2. Does education mean more for the girls of heathen lands than for the boys? Why?
3. Does the Church have a duty beyond the preaching of the Word alone?

Report of New Auxiliaries:

The following new Y. W. M. A. have been reported:

St. Andrew's Reformed Church, Philadelphia, Rev. A. P. Frantz, pastor.

Centenary Reformed Church, Winchester, Va.

Trinity Reformed Church, Mt. Crawford, Va.

St. John's Reformed Church, Olivet Charge, Butler Pa.

Trinity Reformed Church, Wilkesburg, Pa.

St. John's Reformed Church, Tamaqua, Pa.

Through the efforts of the Field Secretary of Y. W. M. A. new auxiliaries have been organized at St. John's Reformed Church, Defiance, Ohio, and Zoar Reformed Church, Buffalo, New York.

ALMA ISKE,

Field Secretary, Y. W. M. A., and Mission Bands.

Outline of World Friendship, Inc.

By MRS. H. N. BASSLER

Chapter 6. Servants of Society.

Scripture: Mark 10: 17-30.

I. Setting High Moral Standards.

Opium habit and traffic.
 Intemperance.
 Gambling.
 Immorality.
 Industrial exploitation.

II. Teaching the Value of the Individual.

Neglected childhood.
 Degraded womanhood.
 Oppressed classes.
 Ex: (a) Leper.
 (b) Outcaste.

III. Spreading Spirit of Social Service.

Awaken public conscience.
 Pioneer social movements.
 Assist government reforms.
 Ex: Public health measures.

IV. Revealing Technique of Social Effort.

Education.
 Surveys.
 Relief work.
 Legislation.

V. Elevating Standards of Government.

Preach gospel of law and order.
 Teach democracy.
 Proclaim Governmental responsibility.
 Practice good citizenship.
 Ex: Dr. Chamberlain as mayor
 and sanitary officer of Vellore,
 India.

"The best that can be done in helping nations to become free, self-governing peoples, with democratic institutions and enlightened statutes, is of small avail unless character is produced to maintain the institutions and enforce the statutes."

Attention should be called to the active part taken by our missionaries in China in connection with Famine Relief, etc. Each chapter gives many opportunities to refer to the need of workers in all phases of missionary effort. A summary of the needs of our own work may be found in the "Forward Movement Handbook" p. 54.

A Night on Tungting Lake

IT was one night in November, after we had returned late from an inspection trip. Intimation had come that a party of travelers whom we had long expected from America was to arrive, and would probably be on the steamer that was to pass through at midnight. So, after a hasty supper, back we turned our weary oars. By a coincidence we had left "Nana" Hoy in town to await this same steamer for a lonely trip up to the Provincial Capital.

The evening air was chilly, but the sky was exceedingly clear, and the moon, now at the quarter, was trailing a glorious wake over the placid waters of the lake. I crawled down in the boat to rest, while my oarsman dipped his silent oars and we glided back to the city.

The evening dew was unusually heavy, and our garments were saturated as if by rain, and the people that sat in the open ferry that awaits the steamer, had been there more than four hours already, and were cold and damp, and huddled together under uplifted umbrellas! And thus must we all wait, for the ship is uncertain in its coming, and we must be ready for the rush when it comes.

At a quarter past 1 the signal was given, and my oars joined in the rush for the steamer. We came in alongside the ferryboat, and lashed to it, just as it lashed fast to the steamer, and immediately passengers began the wild scramble over bulwark and railing to secure a landing upon the steamer deck. In this fashion they all got on.

But I was pleased to see that one of the Chinese travelers turned to give a helping hand to our missionary lady and thus to complement the boost I was trying to give at her elbow. Be it noted that in such undignified manner does even our "Nana" have to board our river steamers here at Yochow!

But my party had not arrived. I peered through the semi-darkness for some sign of them, but they were not there. We fell back to where the passengers were scrambling *off* the steamer as undignified as others had scrambled *on*, but they were not there. So it was all ir

vain—the trip, and the wait, and the waking hours, for we did not get home until nearly morning!

And yet it was not all in vain, for there never has been so superb a night, in our memory! The night was chill, but quiet; the lake was calm; and the moisture of the atmosphere only made the moon and the stars the more intensely brilliant. And such numbers of stars as there were after the moon went down! In the North, the tail of the Great Bear, hinting that Arcturus had just slipped away in the West. In the South, Sagittarius pointing his arrow at the heart of the lake, while up from its waters the Scorpion was lifting its tail.

Sliding down in the West was the "Northern Crown," and above it Altair, and the Northern Cross and Vega just over the zenith. Coming up from the East, Pegasus and Andromeda and Cassiopea, while Perseus was sweeping the East with his long legs, at the heel of which glimmered the Pleiades, and at the other, Capella and her kids; and we watched these as they gradually emerged from the horizon.

By this time the bowl of the Great Dipper was up in the North, and the "pointers" were pointing straight to Polaris.

And now again it was Orion that was full up in the sky, when the Bull had chased the Pleiades toward the zenith and the Twins had driven Capella.

Aldebaran, in the flank of the Bull, and Betelgeus and Rigel, near the belt of Orion, were all piercingly bright, while Sirius below was resplendent. And Canopus, too! Why, down near the southern horizon appeared Canopus, too! The second brightest star in the heavens, rarely seen because of her far southern latitude; but here she was, and brilliant as though to challenge the rank even of Sirius! Two such stars in one parcel of sky!

It was nearing morning, and the Great Bear was now hanging high in the heavens, his tail dangling limp towards the sunrise. Meanwhile the bright star Arcturus had crept far around from the West and was about to emerge from the eastern hills!

As the dawn approached, this glorious spectacle was still heightened by the pro-

cession up the Eastern sky of the planets; first Mars, then Saturn, then Jupiter, then Venus; and each brought a distinct thrill as it burst glorious, like Arcturus, over the edge of the eastern hills!

EWIN A. BECK.

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

My Work for May

Subject: Tree-not-Shaken-by-the-Wind.

First Meeting

1. *A Poster* entitled "Smock-frocks and Hollyhocks" makes its appearance a week before. It depicts negro girls dressed in gay colors in a field of hollyhocks, intended to be a scene of Elat as described by a missionary from that place. Cut out pictures of negro girls. Dress cut-outs in smocks of bright colored crepe paper, and the blossoms of various colors.

2. As guarantee for a well-attended meeting, *Invitations* in form of a hollyhock blossom are given to each child reached. These are made of circular pieces of crepe paper tied about a yellow twisted crepe paper stem for pistil. Tied to the blossom is a slip of paper on which is written "Bring me to Mission Band Meeting and put me on my stalk." Y. W. M. A. girls may be kind enough to assist in these preparations.

3. For roll-call each child will attach its blossom to an improvised stalk, with a pin. Any whip wound about with green paper and paper leaves will do. A corn stalk is fine.

4. Song. 5. Scripture. 6. Prayer. 7. Song.

8. *A Story of Africa*. Leader has large map of Africa ready, showing location of largest cities, etc., and mission stations, where known. See map on page 91 of "World Survey, Vol. 2." This shows need of missionaries. Children who have studied geography may make small maps. Others may be employed mounting pictures of African life and scenes. The leaders should have in mind a well-planned

talk on Africa: geography, commerce and world intercourse, colonization, history, products, manners and customs, religion and superstitions, missions and missionaries, etc.

9. Song. 10. Lord's Prayer. 11. Closing with Mizpah benediction.

Second Meeting

1. *Poster* showing a drum. Title: "Wanted a Drummer."

2. Invitations in shape of a drum cut out of paper. On reverse side is written "Come be a Drummer in our Band and earn a drum-name."

3. Roll-call consists of giving each child the privilege of announcing his presence by beating a real drum three times.

4, 5, 6 and 7 as above.

8. Making an African village. Girls make roofs of straw huts by sewing layers of straw on cardboard. Boys handy with knives can whittle out small boats, drums, etc., after kinds found in Africa. Maybe a little artists' clay can be found to make a few pieces of pottery. A small stone with a depression, and another to fit into the depression would illustrate a pound-mill. A further talk on Africa may supplement the day's work. This work will be difficult to oversee and plenty of helpers should be secured. If so desired an *African Village cut-outs* can be secured from Milton Brady Co., Springfield, Mass, for about 60 cents.

9, 10, 11 as above.

Third Meeting

1. *Poster* showing seedlings and the words "We Want Planting."

2. Invitations are cut-outs in the shape of a bean on which are written "You can exchange us at the Mission Band Meeting for beans to plant."

3. At roll-call the exchange is made. Each child gets a few beans to plant and care for during the summer—imitating Fred Hope. You may promise the children to devote a day to gather all ripened beans in the fall and bring them to the meeting. There may not be many beans gathered, but it will serve to revive interest in the Mission band for the fall work.

4, 5, 6, 7 as before.

8. The story of Tree-not-Shaken-by-the-Wind.

9, 10 and 11 as before.

Fourth Meeting

1. *Poster* of a Tree. Write this verse on poster:

There was a tree, so firm it stood,
The wind could never bend it.
There was a man, so firm and good,
What he began, he always could
With God's help rightly end it.
And so should you
Be firm and true
To right, to God and brotherhood.

Moral: *Be true to the Mission Band.*

2. Invitations are cut-out trees. The writing: Like this tree be always found in your place—at the Mission Band Meeting.

3. Roll-call may consist of naming men who were found true and in their place in a crisis. If this is too difficult, merely the name of some character the child admires. A list of hero names may appear on the board to remind the children.

4, 5, 6, 7 as before.

8. Rehearsal of the story with dramatizations. Scene 1.—Fred Hope subscribing—planting beans—surveying failing crop, etc. Scene 2.—Fred Hope at college—studying hard—playing football—class president. Scene 3.—Fred Hope landing in Africa—met by boy—the journey to Elat—greeting by natives, etc.

Outlook of Missions as Easter Gift

A happy thought moved one of our faithful Secretaries of Literature, Miss Minnie M. Basom, of Hummelstown, Pa., to subscribe for THE OUTLOOK OF MISSIONS for each member of her Sunday School class as an Easter gift.

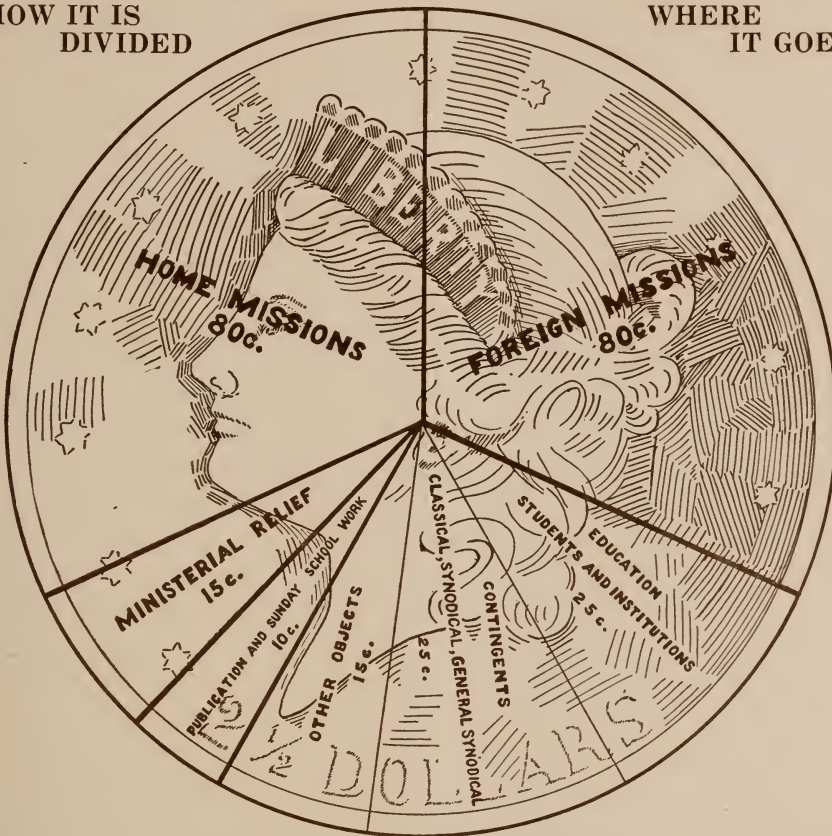
(Continued from Page 213)

Christian ministers and teachers of both races have a great work to accomplish. The Mission Schools have always made the teaching of the Bible paramount in the course of study. It means now that we *must increase our activity, that we may increase our Christian leadership.* Bowling Green, Ky.

Your Apportionment Gold Piece

HOW IT IS
DIVIDED

WHERE
IT GOES



The salaries of 92 foreign missionaries and of many pastors, evangelists, Bible women, teachers, nurses, and others in the foreign field are entirely dependent on contributions from the home Church on the Apportionment.

More than 200 home missionaries of our Church receive at least part of their salaries from the receipts on the Apportionment.

The relief of many aged ministers and the carrying on of some of the departments of our Sunday School work are dependent entirely upon receipts from the Apportionment.

An average of 80 cents per member for Home Missions, 80 cents for Foreign Missions, 15 cents for Ministerial Relief, and 10 cents for Publication and Sunday School Work, is the amount of the Apportionment asked by the General Synod, District Synods, and Classes, from the membership of the Reformed Church. This makes an average of \$1.85 per member.

These Causes and the amounts are represented by sections of the gold piece bound with the heavy black lines.

The remainder of the coin is divided in different proportions in the various Classes and Synods, the portions indicating what is the average throughout the Church.

An Apportionment or Quota of an average of \$2.50 per member does not mean that any individual or congregation should give just that amount. Every member of every congregation should give in accordance with the need and in proportion to ability.

Let us regard the Apportionment as a minimum and by all means pay it in full this year.

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Meetings,
Annual Board Meeting, first Tuesday in March.
Executive Committee meetings are held monthly except in July and August.

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For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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Outlook of Misisions

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